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CALVINIST CONTACT
34TH YEAR OF PUBLICATION, NO. 1651 JUNE 30, 1978

"Fill Me Up" convention attracts 700

by Jane Fluit

Miss Fluit is secretary of the Niagara League of the Young Calvinist Federation, the youth group which sponsored the annual Ontario convention.

Some 700 conventioneers from the "Fill Me Up" convention have now gone home but there is something that everyone still has on their mind and in their hearts. It's the "Fill Me Up" convention which was held at Guelph University from May 19 to 22. Conventioneers began arriving in the afternoon from all over Ontario. Many were greeted by the hospitality committee as soon as they arrived (some were even greeted a few miles before they arrived). After getting their packets, signing up for sectionals, workshops, buying T-Shirts and getting their convention mug, each conventioneer tried to find the room for the weekend.

At 9 p.m. Friday our first mass meeting began. We started every mass meeting with a sing song. Niagara League, which was the host of this convention, gave a welcome to the five other leagues present. Rev. Jerry Vreeman from the Back to God Hour spoke to us on "filling up". It was our prayer that during the convention we would all be "filled up" with Christ. George King & the Fellowship from Philadelphia sang for us. We all enjoyed their singing and the fellowship we had with them. Every evening after mass meetings we were invited to go to coffee houses. In these coffee houses we had singing groups perform, local conventioneers played their musical instruments and/or sang.

On Saturday morning Rev. John Hellinga of Guelph spoke to us about "Life in Christ". Living groups were also held every morning. This was when 7-10 people got together with a leader and discussed what the speaker spoke about at the mass meeting. This was a very important part of the convention. It was a time of sharing. Most of the young people in a living group were strangers to one another but by Monday afternoon it was certainly hard to say good-bye.

On Saturday we had sectionals. Many excellent speakers shared with us many important parts in a Christian life. Rev. DenHaan spoke about "Me and My Bible"; Rev. Vreeman on "Let's Communicate Christ"; Rev. Peter Mantel on "Are You a Member of your Family"; Rev. Hellinga on "Do You have Faith in Your Prayers" and many more.

Free time was enjoyed by many conventioneers. Even the rain on Saturday afternoon could not dampen their enthusiasm. A talent festival on Saturday night showed an excellent example of the many great talents God has given us.

Sunday morning we were greeted by Rev. Martin Contant from Ancaster when he spoke to us on "Fill Me Lord". The convention choir which was put together at the convention was

Continued on page 3

Literature drive brings responses

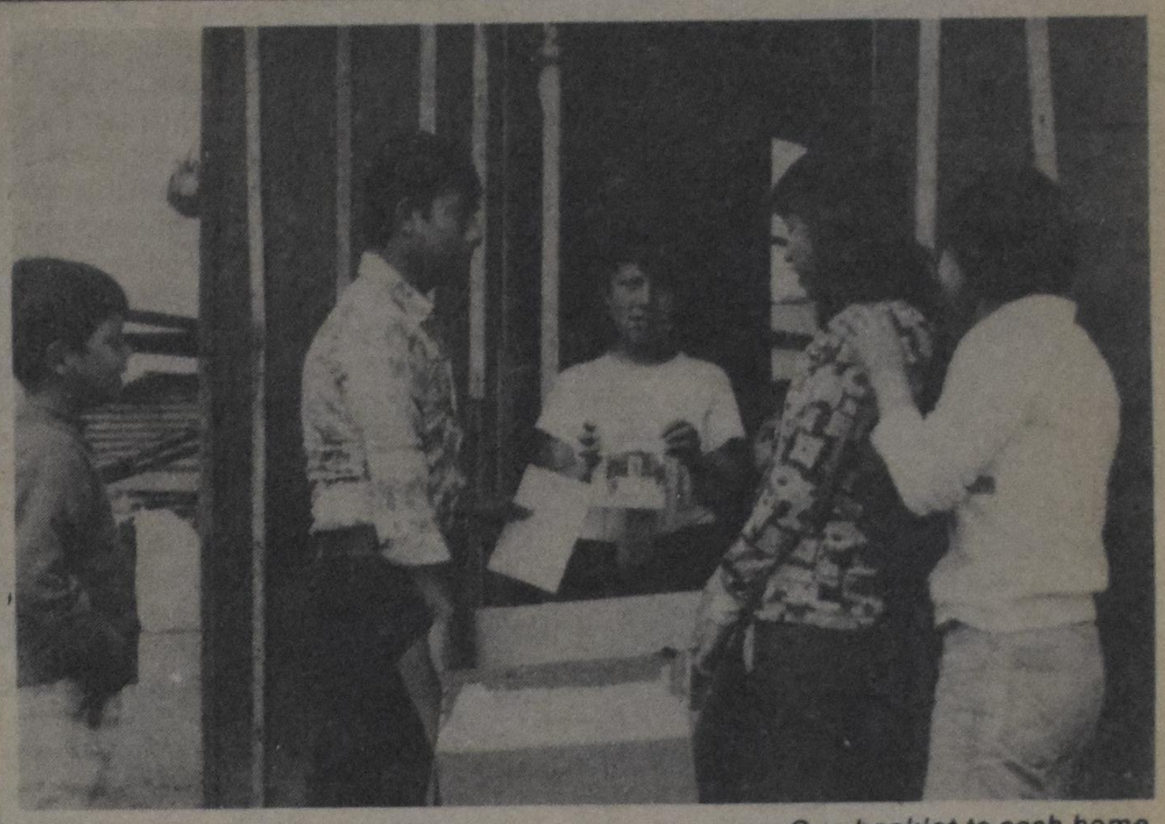
by Rev. Robert Ruis

Rev. Ruis is a missionary to Baja, Mexico.

A twelve-year old boy wrote a letter to our mission office in Tijuana. He enclosed it with the Bible correspondence course he had completed.

"I have finished this first course. Please send me the New Testament you promised. It will be my birthday this week, and I want so much to get a New Testament for my birthday. So please send it right away."

I lost no time in responding to the boy's letter. I brought over the New Testament myself, and arrived at the boy's house on the day before his birthday. That was the most important birthday present the boy received!



One booklet to each home

Pause for prayer

In the two Mexican cities of Tijuana and Tecate, located in Baja California not far from the USA border, a massive literature distribution drive is under way. Christian Reformed missionaries, assisted by Mexican Christians and friends, are distributing 100,000 copies of a special booklet supplied by the World Home Bible League and Mr. Alonso Kallemeyn of South Holland, Illinois.

The booklet contains, among other things, the first of four correspondence courses of the Project Philip series. To everyone who completes the first course, a free New Testament is sent. Those who complete all four courses are offered a free Bible. They can collect the Bible at the Christian Reformed mission bookstore in downtown Ijuana. Christian literature of all kinds is on display at this store, and there are dedicated sales persons to answer questions and give spiritual advice. Missionary John De Young manages this store.

Miss Sandy Cooper, a volunteer from the First Redlands Christian Reformed Church, handles the responses that are coming in. She is keeping busy at the mission's Tijuana office, packaging Bible correspondence lessons, answering letters of inquiry, and tending to the secretarial work involved in the follow-up ministry. Sandy speaks Spanish, which is essential for her job. As a volunteer, Sandy has to raise her own support, and some help is still needed so that she can continue her work.

Care to help?

Young people from the Tecate church are active in the literature drive. The Mexican Christians themselves are doing most of the actual distributing of the literature, and the accompanying photographs show these young people going out with the precious booklets to the homes of their area. The personal participation of the Mexicans is one of the most important aspects of the entire effort, for the literature campaign is opening up many new opportunities for them to witness and serve the Lord.

Opposition to the literature program has come, not from the politicians who willingly gave Rev. Ruis permission to do the distribution, nor from the Catholics who seem favorably impressed by the literature. But the opposition has come from sectarian groups that oppose the advance of the Protestant faith. One group in particular, called the "Local Church," has given the distributors difficulty. The "Local Church" movement originates in Anaheim, California, and is a strange mixture of Christianity and oriental mysticism. The movement has already stolen some of the young members of one of our churches in Baja, and it may do us more harm in the future.

Missionary Abe Marcus is in charge of the distribution program in the city of Tijuana. The population of Tijuana is growing by the hundreds and thousands and opportunities for evangelism are unlimited. By means of the literature campaign the missionaries and their Mexican colleagues hope to reach many new people with the Gospel and lead them to active church membership.

The two summer issues of Calvinist Contact which will not be published this year are the July 7th and the July 28th issues.

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Crucifixions try to atone for modern sin

Have you ever witnessed a crucifixion? Come to the Philippines and on Good Friday you can witness crucifixions in all their gory details. Just travel with me to a barrio (village) near Manila. There they nailed a man to a cross in a real-life Good Friday crucifixion that had more the spirit of a glittering fiesta than solemnity befitting a tragic event.

Under the sweltering tropical sun and before some 5000 gawking spectators, the man to be crucified was held down for the nailing to the wood. The hammer drove in the 3½ inch nails that had been dipped in alcohol for two days. And the crowd gasped as Juanito Pring was hoisted up. Pring grimaced in pain, but he tried to erase it with a smile. Pring has played the role of Christ for sixteen years and in keeping with a vow he hopes to be able to continue to do so as long as he can. An announcer shouted through a bullhorn: "He will be there for a full five minutes; two minutes longer than last year. See the nails? Here!" After a while, the cross was lowered and the nails were pulled from the palms. Somebody poured alcohol on his hands.

A Manila paper claims that Pring, a father of six and a 350 pesos a month attendant in a Manila clinic, revived interest in the crucifixion rite. What motivates Pring to have himself crucified each Good Friday? "I want to atone for my every little sin," he said. "I can say with pride that people now know how Christ died on the cross for us." Neither Mr. Pring nor any other person crucified in the Philippines can atone for his sin.

The crucifixion of the real Christ has a different message altogether. Christ paid it all. He atoned for the sin of His people. And Christians are crucified with Christ. "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2: 20). The cross is central to the Christian faith.

There is no Christian faith without the cross. The powerful message of the cross is the proclamation of judgment over our guilt and God's forgiveness. Without the cross there is no hope. The cross of Christ is good news. The cross spells out how seriously God dealt with our sin. The cross reveals man's inability to save himself and the utter inability to atone "even for little sin." The cross makes nul and void man's efforts to save himself through sheer effort. Good Friday is The day that demonstrates the wonder of God's incredible redeeming love and the utter wretchedness of our own sinfulness.

In the midst of the chaos, the tumults, the philosophies of despair and the sad divisions among professing Christians, we point to the only place where hope, healing and reconciliation can be found — the cross of Christ. Many theories are advanced to improve the lot of the suffering multitudes in Asia. Serious attempts are made to bring peace to Asia. But multitudes are still poor and countries are still fighting.

I am not discounting the earnestness of the peace efforts, but the cross of Christ is still the only hope for the deep troubles in Asia. It is also the only hope for the so-called rich nations in the "over-developed West." And as we look to the cross of Christ, we can take heart. It is Christ, the crucified, risen and ascended Saviour, who wins over rebellious lives, melts hearts of stone, restores life to the dead and inspires Christians into activity.

The re-enactment of Christ's crucifixion is a repulsive non-event and a demonstration of man's lack of understanding of God's plan of salvation.

Rev. Johan D. Tangelder

by Keith Knight

NEWSVIEWS

High school students won't get liquor

A few years ago the legal age to drink alcohol was reduced to 18 from 21 in Ontario. The provincial government thought then that, since 18-year-olds have the right to go to war and to vote at that age, they should also be responsible enough to handle alcohol. But it didn't work.

By lowering the drinking age to 18, it immediately injected alcohol and beer into the high school system and it also attracted younger students into the supposed elite club of drinkers.

The Ministry of Consumer and Commercial Relations recently introduced legislation which will increase the legal age to 19. That one year increase in the minimum age means that 97 per cent of high school students will not be able to drink legally. This, government officials believe, will also take the peer pressure off students who don't really want to drink but who are drawn into alcoholism because their friends, perhaps a year or two older, are taking part in drinking.

By taking alcohol and beer out of the high school (at least, officially), it is also bound to have a healthier effect on student and family life. Other parts of the legislation package call for increased fines for underage drinking and tougher penalties for drinking drivers.

Higher fines will also be imposed on licensed establishments such as hotels and some restaurants which serve liquor to underage drinkers. The minimum penalty for those kinds of establishments will be $500 for each and every offence plus an automatic seven-day suspension of their liquor licence. "This is strong medicine but no other approach is likely to work", Consumer Affairs Minister Larry Grossman said.

If you drink and drive, the law will also get tough with you. If you are caught and convicted of drinking while driving three times, then you will loose your licence for three years.

The government ministry also plans new education programs in the schools on drinking while driving and on alcohol abuse. That is indeed welcome because young people (and adults, too) don't often know the dangers posed by drinking.

By raising the legal drinking age to 19, alcohol officially leaves the life of high school students. But those who are now addicted and accustomed to the bar life, even though under-aged, will have a tough time giving up their habits which some of them have had since they were 15 or 16.

The government now realizes that it erred in reducing the legal drinking age to a point where a bottle of beer was in easy reach of those in their mid-teens. But a lot of damage has been done; how many thousands of cases of drug (alcohol) addiction stemmed from early drinking and how many thousands of car accidents and deaths aren't directly related to high school drinking?

The Ontario government is acting responsibly and in the best interests of its citizens by increasing the legal drinking age.

DATELINE:THE WORLD

by Rev. Johan D. Tangelder

Prayers for sale!

Prayers anyone? For two pesos or less, Lola Maury will do the praying for you while she crouches on a battered brown pillow in the semi-darkness of a corner inside the Quiapo church in Manila. Lola is a 77-year-old, grey-haired, serene-looking lady. Her "occupation"? Prayer peddler.

Every day at 4:30 a.m. she enters the Quiapo church. To prepare herself for her daily task, she says the rosary and drags herself on bended knees toward the altar. After this is over, she goes out for her frugal breakfast. Before the steady stream of the devout arrive, she is at her place. Men and women, young and old, came to her with their prayer requests — the passing of an examination, prayers for a deceased wife, reconciliation with an estranged boyfriend, etc.

Coins exchange hands. Lola offers two sets of prayers — a rosary for the living and a secret novena for the dead. She claims that her prayer service is very effective. "Believe in me and my prayers, and nothing will be impossible." She also considers herself as "a bridge between God and man."

Of course, her clients don't always pay her the two pesos standard fee, but she still earns an average of 8 pesos a day. On Fridays she makes about 12 pesos. Once in a while she is asked to pray in a funeral parlor or memorial park. The fee for this service is handsome by Philipino standards - 15 to 30 pesos. ($2.00 to $4.00 U.S.) Lola Maury is not the only prayer peddler in Manila or in the Quiapo church. She is one of many.

The Roman Catholic authorities have a strong dislike for the practices of the prayer peddlers. Priests and attendants regularly try to chase away the prayer peddlers, but with little success. These peddlers have devised a very effective warning system among themselves by means of secret signals.

Lola's days are long. She does not leave the church until about 7 p.m. She works many hours for her few pesos.

Prayers for sale? Two pesos or less each? Is this Christian? The Bible gives a different message! Prayer is free. Christ paid it all for us when He died on the cross of Calvary. He is now our mediator. Prayer peddling is a caricature of the Biblical teaching on prayer. This is religiosity but not Biblical Christianity. Prayers are paid for and offered on man's terms and not God's. Long ago the apostle said: "But the natural man receiveth not the things of the Spirit of God." (I Cor. 2:14a)

Prayer is a mystery. Who can fully understand what happens in prayer? Yet, prayer is the means through which the Christian can communicate with his God. Prayer is the Christian's privilege and duty. The apostle Paul urges us to "pray without ceasing." (I Thess. 5:17) A Christian can pour out his heart before God in solitude or he can meet for prayer with his fellow believers. The prophet Daniel prayed in the solitude of his room." ...his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." When the apostle Peter was in prison "prayer was made without ceasing of the church unto God for him." (Acts 12:5)

Prayer is not merchandise. It must be offered in the name of the Saviour. Prayer is not a means to get what we desire — the meeting of a financial need, the reconciliation of an estranged boyfriend. "Prayer," says J.A. Motyer," starts by adopting God's stance, seeing things and people as He does, focusing their needs as estimated in heaven." In our weakness and helplessness, we look to God Whom we know through Jesus Christ and the Holy Spirit; and as we see Him, we confess that He is able to cope no matter what are the dimensions of our crisis:

Should all the hosts of death,
And powers of hell unknown,
Put their most dreadful forms
Of rage and malice on.
I shall be safe; for Christ displays
Superior power and guardian grace
(Isaac Watts)

Prayer is a mystery! But whatever its mystery, prayer works. Thank God that we may come to Him with our praise, confession and petition! But "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8:26,27)

A second look at multiculturalism in Canada

by John Bolt

Rev. Bolt is presently working on his Ph.D. degree at St. Michael's College in Toronto, Ontario.

It was reported in *Calvinist Contact* of April 14 that the federal government of Canada plans to spend $50 million over the next 5 years to promote multiculturalism. In an excellent article in the previous (April 7) issue, Rev. Martin Geleynse had challenged Dutch Canadians to get busy preserving and communicating our particular Dutch cultural heritage as a contribution to the multicultural Canadian society.

At first glance multiculturalism seems like an obvious program for Christian endorsement. After all Christians in particular rejoice in the diversity of God's creation and his creatures. This rejoicing becomes particularly explicit in the recognition, acceptance, and employment of the gifts that the Holy Spirit gives to the Christian community which is, according to the Apostle Paul, one body with many members, having a diversity of gifts (Rom. 12). The exploration of one's ethnic identity could also serve as a healthy check against a rampant individualism by binding people into identifiable communities. Furthermore multiculturalism appears to promote justice with respect to minority groups in a society.

In view of all these praiseworthy ideals should multiculturalism not be enthusiastically accepted and promoted by Canadian Christians including those of Dutch background and Reformed conviction? A recent article by Prof. Gregory Baum of St. Michael's College, University of Toronto entitled "Multiculturalism in Canada" (in *The Ecumenist* of Nov.-Dec. 1977, pp. 10-16) raises some serious questions about multiculturalism, questions of which we should be aware. I want to raise some of these general concerns as well as some specific questions concerning our contribution to multiculturalism as Dutch and Reformed Canadians.

The major concern is the position of French Canada in a multicultural Canada. The federal government's official position is "a multicultural society within a bilingual framework." In his *Calvinist Contact* article of April 7, Rev. Geleynse, correctly, in my opinion, notes that bilingualism as a federal policy is "historically and politically fully justified." However he then goes on to speak of French Canadians as one of a number of "minority-groups" noting that the other (than French) minority groups, as a kind of third block, constitute about 26% of Canada's population (compared to about 45% Anglo-saxon and about 29% French). In spite of my general agreement with Rev. Geleynse's article I believe that this way of describing the situation is basically incorrect and also unfortunate.

It is basically incorrect because in actual fact the non-Anglo-saxon and non-French groups do not constitute a third block within Canadian society at all. In Prof. Baum's words there are only two "public cultures" in Canada — English and French. He notes that it is therefore "wholly misleading to call Canada a bilingual and multicultural society" but rather that "Canada consists of two unilingual communities, anglophone and francophone, each the bearer of a public culture, and that this bicultural Canada has many important sub-cultures." He then goes on to say, "The ethnic groups, even when they retain a lively heritage, identify themselves with one or other of the two public cultures, usually the English." Thus these minority groups are "identified with English Canada even if they constitute vital subcultures within it."

If we thoughtfully reflect upon our experience as Dutch-Canadians we can readily see the correctness of Prof. Baum's analysis — we do identify with the Anglo-saxon public culture rather than the French. As a result we generally find it difficult to understand the rationale for bilingualism not to speak of biculturalism as "historically and politically justified." We always will as long as we regard French Canada as simply another minority.

As long as we regard Canada as predominantly an English speaking country with the French as merely one (albeit the largest) of several minorities, the promotion of multiculturalism will only serve to further alienate and provoke French Canadians. The reason for this is the fact that it obscures the historical origins of Canada as the union of two peoples. If Confederation is to survive this original and continuing dual (cultural as well as lingual) character of Canada must be recognized and accepted by Canadians whose public language and culture is English. That it has not been accepted or even recognized up to this point by the vast majority of English speaking Canadians is the major barrier to overcoming the tension between French and English Canada.

Let us assume however, at this point, that it will be possible to promote multiculturalism while at the same time insisting upon justice for the unique place of the French Canadian culture in Canadian society. Trying to define multiculturalism in general and a Dutch-Canadian contribution to a multicultural Canada is still not very easy as Rev. Geleynse also noted in his article. At this point I have far more questions than answers. Let me just raise a few.

When we speak of multiculturalism what do we have in mind? The promotion of the culture of the old country? In that case we must be aware of the fact that this means (for us as Dutch immigrants) the Dutch culture of 25-30 years ago and that Dutch culture has itself undergone considerable change in that period of time as visitors to the Netherlands can readily testify. To keep up with cultural developments in two different countries is not easy. Does it mean our uniquely Dutch-Canadian culture, comparable to the so-called Yankee-Dutch of the American midwest? I am not even sure whether such a culture exists among us and, if it does, what it consists of. For one thing, we have been assimilated into the Canadian society at a much faster rate than our American counterparts of a century or more ago.

Secondly I doubt that we have sufficient distance from our immigrant experience to be able to distinguish what is uniquely Dutch about it. Is it the preservation of the Dutch language in particular? As Canadians we must realize that retention of the Dutch language ought to be a number three priority for us behind that of learning English and French well. For most of us mastering and retaining competence in three languages is not practical.

What this leaves me with is a feeling that our concern with ethnicity could become an exercise in trivia. I enjoy eating stamppot boerenkool as well as anyone and am thoroughly entertained by klompendansen but surely the federal government does not intend to spend $50 million to promote ethnic cooking and folk-dancing. Or does it? Perhaps the government doesn't really know either?

Maybe this simply illustrates the need for a program to promote multiculturalism. I must confess that I as a second generation Dutch-Canadian am somewhat foggy about my own Dutch cultural heritage. I am far more Canadian than Dutch. Actually that is not quite correct. What I am acutely aware of and shaped by is my Dutch-Reformed religious heritage. However, while our religious and cultural heritage are closely related they must nonetheless be clearly distinguished. This for two reasons.

Firstly, not all Dutch-Canadians are Reformed in their religious convictions. Thus while we share aspects of our cultural heritage with Roman Catholic Dutch-Canadians, our religious heritage (which results in some definite cultural differences as well) is not the same. Furthermore I am also aware that my particular Kuyperian religious heritage is not even shared by all Reformed Dutch-Canadians. Secondly I would insist that the religious vision of the Kuyperian reformation is not simply a Dutch cultural phenomenon but one that is truly biblical and reformed and thus applicable, in admittedly different ways and forms, to our situation today.

I may be wrong but it seems to me that the significant contribution (and the one that I am most concerned to pass on to my children) of Dutch-Canadians to our Canadian society has been the implementation of this religious vision particularly by means of Christian education at all levels as well as the various economic, political, and social organizations such as the C.L.A.C. and C.J.L. However this is not, in my judgment, an expression of multiculturalism. Incidentally, even *Calvinist Contact* does not really advance the cause of multiculturalism; it is rather a bilingual paper promoting a specific religious (Reformed, Calvinistic) heritage. And I, not for one moment would want to suggest that it should be or do anything else.

To the extent that multiculturalism makes us sensitive to the legitimate diversity of English speaking Canada it is to be welcomed and promoted. I would however like to know concretely what the Dutch-Canadian contribution to such a multicultural society could and would be. Perhaps the pages of the *Calvinist Contact* could be opened for suggestions and actual contribution as to what and how we as Dutch-Canadians can make a significant contribution to a healthy multicultural Canadian society.

Convention attracts 700

Continued from page 1

enjoyed by all.

Saturday afternoon was a rewarding afternoon for many. Reach Out was a program about half of the conventioneers were part of. This Reach Out consisted of door to door evangelizing, going to nursing homes, old age homes, homes for the retarded, correctional centre. We went out to share God's love and gave those we came in contact with something of what God had already filled us with. Those that did not go on Reach Out attended workshops on drama, music or saw a film.

Sunday evening was a big night for us with 3500 people praising God together! We asked God many times to give us good weather since we trusted that He wanted us to use the stadium. We hardly dared to ask Him to fill the stadium as well but God showed us that He is a great God and as Rev. Hellinga shared with us, many times we think He is small. We must trust in Him and He will help us. After the service we showed our family and friends part of the convention life.

Monday morning came all too soon. It was the last day of the convention. Rev. Vreeman spoke to us on "Keep filling Me Lord" and that was a prayer that we left with. God filled us at the convention and we prayed that He would continue to fill us as we go back to our homes. Many times it is easy when we are with our Christian friends to discuss and share God and His love but when we go back to our everyday life it just does not seem as easy. Then it is very important for us to ask God to keep "Filling Us Up".

Monday afternoon was our last mass meeting. Rev. Contant gave us a wrap up of the convention and some conventioneers shared with the rest what God had done for them at the convention. After this mass meeting we were all handed a balloon and after everyone had attached their name to it, we sang "We are One in the Spirit" and released the balloons. We felt that the entire time we spent with each other sharing Christ and now as the balloons, we must go out into the rest of the world again and spread His love to everyone.

God showed us all many things at the convention. He blessed us in so many ways. More than we ever asked, He gave us. God is not a small God. We cannot measure His love. For everyone who worked on the convention it was a great experience and for all who attended God did as we had prayed He would. He "Filled us up."

CHURCH PAGE

CHURCH NEWS

Camrose calling

It has been quite some time now since you first heard of the beginning of a community of Reformed believers in the city of Camrose, Alberta. We would like to take this opportunity to bring you up to date on recent developments here.

Over the past winter, we began having services and Sunday School. We have taken the name "Community Reformed Church" and since then we have been accepted by the Christian Reformed classis of Alberta North as an "unorganized" church. The Ottewell Christian Reformed Church of Edmonton has been designated as our sponsoring church. We have been very blessed in being able to obtain a very suitable building in which to meet for a very reasonable cost. The building was originally a church but is now the music hall of one of the Bible schools here. The sanctuary seats 100 people and there are three classrooms in the basement.

Through the months of June, July and August we will continue receiving classical appointments once a month. Then in September the classical appointments will be supplied every other week. Services are held at 11:00 a.m. and when a minister is present also at 2:00 p.m. The church is located at 4706-56 Street.

At present we have a total of 9 families - 33 people altogether. During the school year there are usually some students that join with us because they study at the Luthern College here.

We are very thankful that the Lord has so richly blessed this small beginning. As we look to the future we know that we must continually ask God for guidance and wisdom, for dedication to our calling and for His blessing on this small congregation.

As with any congregation we have many needs. One of the greatest needs is that of strength, strength in faith and strength in numbers in order that we may be stronger as a church in witnessing in this community. As of yet there is no one in our midst who is musically talented. With three pianos in our church, we are eager to have musicians join us. We also need families with catechism-aged children so that these classes can be conducted. At present we have only one catechism student.

If you would like more information about this community please feel free to contact us by writing to Ron Nederlof at 6218-42 Ave., Camrose, Alberta.

If you are vacationing in this area, you are most welcome to worship with us or drop by Camrose Datsun and say "hello".

Bethel C.R.C. [Dunnville] Twentieth Anniversary

Sunday, June 4, was a most special day for the Bethel Christian Reformed Church in Dunnville. That day we celebrated our 20th anniversary as a congregation. For twenty years now we have experienced God's blessings. How marvelous it is to see God at work! Our congregation has grown in size over the years. Five ministers have served here: Rev. G.J. Hoytema, A.J. Vanden Pol, J. Kerssies, W. De Jong, and G. Martin (presently serving). We have been able to erect a church building, and to establish a local Christian day school. Our members are active in Christian endeavours in the community as well.

We were additionally inspired on our Anniversary Sunday to witness at the morning service a public profession of faith by one of our young people. What a joy it is to see God's covenant members respond in faith! At the afternoon service, we witnessed the baptism of two sets of twins, Mr. & Mrs. Ike De Klerk presented their twin daughters, and Mr. & Mrs. Syman Heeg presented their twin son and daughter to the Lord. In the twenty year history of the Dunnville congregation, that had never occurred before.

How thankful we are for all the goodness of God to us! Strong in faith and hope, we look forward with confidence to the future.

Rev. G.V. Martin

Woodstock Reformed Church has Anniversary

The congregation of the Emmanuel Reformed Church in Woodstock, Ont. celebrated its 25th anniversary on May 7.

On May 6 a church supper was held, followed by a variety program by the Youth Fellowship Organization. On May 7 the congregation celebrated the Lord's Supper followed by a coffee hour. In the afternoon there was an open house and at 7 p.m. an evangelistic film was presented. Thanksgiving services were held at 8 p.m. with the first minister who served the church, Rev. Clarence Schipper, as guest speaker.

The church choir also joined voices with the choir of the Bethel Reformed Church of Brantford. Mayor Les Cook brought civic greetings.

Rev. C.G. Bons, who has been the pastor since 1964, has seen a steady growth in the congregation which was officially organized in 1953, to 449 members. Since 1964 the church has had to be enlarged twice.

We consider the **Church Page** of this paper to be a bulletin board of Reformed church activities and herein note the changing whereabouts of ministers, new addresses for church correspondence, and brief articles about church related events. Part of the page, Pastoral Pondering, and Press Parade, are articles called from a number of church bulletins to share with you the activities, interests and concerns of other congregations. All church bulletins may be sent to: Rev. J. Van Harmelen, Caesarea, Ont. L0B 1V0.

CHRISTIAN REFORMED

Called

-to Sarnia (First), Ont., Rev. Jacob Kuntz of St.Catharines (Covenant), Ont.

-to Fruitland, Ont., Rev. Peter Kranenburg of Strathroy (East), Ont.

Accepted

-to Victoria, B.C., Rev. Dan Tigchelaar of Pembroke, Ont.

Declined

-to Owen Sound, Ont., Rev. John Klooster of Toronto (Woodbridge), Ont.

-to Thunder Bay, Ont., Rev. Evert Gritter, campus chaplain at Hamilton, Ont.

-to Lindsay, Ont., Rev. Dan Tigchelaar of Pembroke, Ont.

New clerk

Kincardine, Ont. — Mr. Arnold Stadig, 438 Victoria St., Kincardine, Ont., N0G 2G0, phone (519) 396-3143. Secretary of deacons, Mr. Len Stam, R.R. #4, Kincardine, Ont. N0G 2G0.

New address

Georgetown — All correspondence for the Georgetown, Ont., CRC should be sent to P.O. Box 45, Georgetown, Ont. L0P 1H0.

New address

Rev. J. Van Harmelen, Caesarea, Ont. L0B 1E0 stated clerk of the Council of Chr. Ref. Churches in Canada and church page editor for C.C.

-Rev. A.G. Van Eek, Box 82, S.S. 1, Waterdown, Ont. L0R 2H0 as of July 4, 1978.

-Rev. Edgar O. Holkeboer, 2509-21 Ave., General Delivery, Blairmore, Alta. T0K 0E0.

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August 25-28
Dordt College
Sioux Center, Iowa

U.S. Senator Wendell Anderson from Minnesota –keynote address

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   What does the Bible require of us as citizens of our countries, living as citizens of the Kingdom?
2. **The Response of God's People in Other Countries**
   How have citizens of the Kingdom in other parts of the world responded to the Biblical demand for justice?
3. **The American-Canadian Situation Revisited**
   What are the crucial, current issues which Christians face? How are we to critique the 'context' within which we are attempting to promote justice?
4. **Resolutions: How are We to Move Ahead Politically as a Christian Community?**
   How are we to organize, locally and nationally, in order to provide a Christian political witness to society around us? How are we to promote justice?

YES, I AM INTERESTED!
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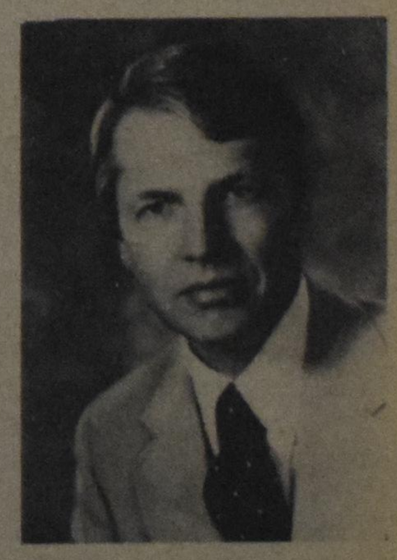

Dr. Joel Nederhood, director, The Back to God Hour, Palos Heights, Ill. –Sunday afternoon address

Everything you wanted to know about the Believers' Church

by Larry Kehler

Mr. Kehler is a member of the Believers' Church in Winnipeg, Man.

WINNIPEG — Baptists, Pentecostals, Mennonites, and several other denominations are part of the Believers' Church, but most of their members probably don't know it — and maybe they don't care.

Leaders from several of these churches meet in Winnipeg for four days in May to talk about mutual concerns, but some of them are sure that many of their people back home have no idea what the believers' church concept is all about. "Does that mean that we're the true believers and the people from other churches are unbelievers?" tongue-in-cheeked one of the participants at the conference.

"No," replied C.J. Dyck, a Mennonite seminary professor from the U.S. and one of the speakers at the conference. "The fact that there is a catholic (universal) church doesn't mean that all the others are 'provincial,' and that there is a Reformed church doesn't mean that all others are 'unreformed.'" The term, "believers' church," ambiguous as it may be, is used to describe churches which practice *adult baptism*. They have other points on which they agree, but their membership consists only of people who have voluntarily committed themselves to Christ and to membership in the church.

C.J. Dyck, a transplanted Canadian who now teaches at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, reported that according to 1975 membership figures the Canadian denominations which belong to the Believers' Church now number just over 500,000.

The Baptists have approximately 200,000 members across Canada; the Mennonites, Brethren in Christ, and Amish have 82,000; the Christian and Missionary Alliance has approximately 12,000, Church of the Nazarene 8,000, Free Methodists 4,000, Christian Church 3,000, Church of God 2,500, Evangelical Covenant Church 1,000, and the Society of Friends 1,000.

A large denominational cluster which fits the Believers' Church definition but which does not yet see itself as belonging to this tradition is the Pentecostal grouping. It has a total membership of approximately 175,000.

That there are only half a million members of believers' churches in Canada is disappointing to some, and even a downright embarrassment to others. Several spoke up during the second day of the conference to deplore their inability to produce the type of growth which believers' churches in some parts of the United States, for example, are experiencing - particularly the Baptists in the Southeastern U.S. Although some of the delegates cautioned against "playing the numbers game," the discussion made it obvious that the failure to grow more rapidly was a bothersome reality for many of the churches represented at the meeting.

Believers' church conferences are rare and unpredictable in their appearance. This is the first one ever in Canada. Three others have been held in the United States since 1967, and one in Switzerland. A fifteen-member Committee on Continuing Conversations, Conferences on the Concept of the Believers' Church, serves as a consultative body for regional or denominational groups which decide to hold a conference. The convenors of the continuing committee are two theologians from the United States: John H. Yoder (Mennonite) and Donald Durnbaugh (Church of the Brethren).

The Study Conference on the Believers' Church in Canada, as this week's meeting at the Canadian Mennonite Bible College in Winnipeg is called, was the brainchild of Jarold K. Zeman (Baptist), a professor at Acadia Divinity College, Wolfville, Nova Scotia. As a result of his leadership, the Baptist Federation of Canada and the Mennonite Central Committee (Canada) agreed to serve as sponsors for such a conference in a Canadian setting.

Strenuous efforts were made to include as many denominations as possible in the planning process, but when the first conference day arrived, mostly Baptists and Mennonites registered. Of the 160 registrants, these two groups had about 60 registrants each. Smaller numbers came from the Pentecostals, the Christian and Missionary Alliance, Disciples of Christ, Friends, and Church of the Brethren. There was one lone participant from a mainline church - an Anglican.

Some of the conference expressed disappointment at the limited involvement of the Pentecostals, but it was explained that strong efforts had been made to include them. The one Pentecostal who was present indicated that more would be heard from them.

The speakers at the opening night of the conference were John H. Yoder and Jarold K. Zeman. Yoder spoke of the global perspective of the Believers' Church, and Zeman focussed on the Canadian context.

Thursday morning C.J. Dyck began a series of three morning addresses on the Believers' Church in Canada. His presentation dealt with the past. During the next two mornings two other speakers focused on the present and the future.

A public rally was held Tuesday evening. Franklin H. Littell of Philadelphia, Pa., spoke to an audience of over 300 at the Portage Avenue Mennonite Brethren Church. A final public rally was held in the same place May 18. Frank C. Peters of Kitchener, Ont. was the speaker.

Twelve seminars were scheduled for each afternoon of the conference. Some deal with the Believers' Church in the congregational context, others relate to the Canadian and global contexts. The most popular seminar the first afternoon was the one entitled, "Biblical authority and denominational traditions." At least one had to be cancelled for lack of participants.

Global perspectives

"The church", said Yoder, who teaches at Notre Dame University and at the Associated Mennonite Biblical Seminaries in northern Indiana, "has no future except as a believers' church." He quoted a Catholic scholar, Karl Rahner, as saying that the church of the future would be the church in diaspora.

While the believers' churches should acknowledge their failings, Yoder said, they also have reason for confidence and celebration. "The future of the church of Jesus Christ on earth, East, West, and South, is the future of a voluntarily confessing community of committed adults."

Yoder later listed some of the new issues with which believers' churches around the world will need to grapple. He raised the question of missionary activity in countries which have repressive regimes. "How do we do missions in such settings?" he asked. Just emphasizing religious liberty as believers' churches have done in countries and colonies influenced largely by the British will no longer do. "There are fewer and fewer places of asylum," he added.

He also noted that the pressure to change repressive regimes is going to increase. What do believers' churches have to say to such potentially violent situations?

Yoder next wondered if the believers' churches would ever be able to do "theology on their own feet." "Usually we piggy-back our theology," he said. Believers' church theology has been developed largely in response to other movements and ecclesiastical wrongdoing. "Do we first have to have an apostate church before we can have a reformed church?" he asked.

Canadian focus

Religious fatigue — that's the one word to best describe the religious scene today, according to a professor of church history at Acadia Divinity College in Wolfville, N.S.

Continued on page 8

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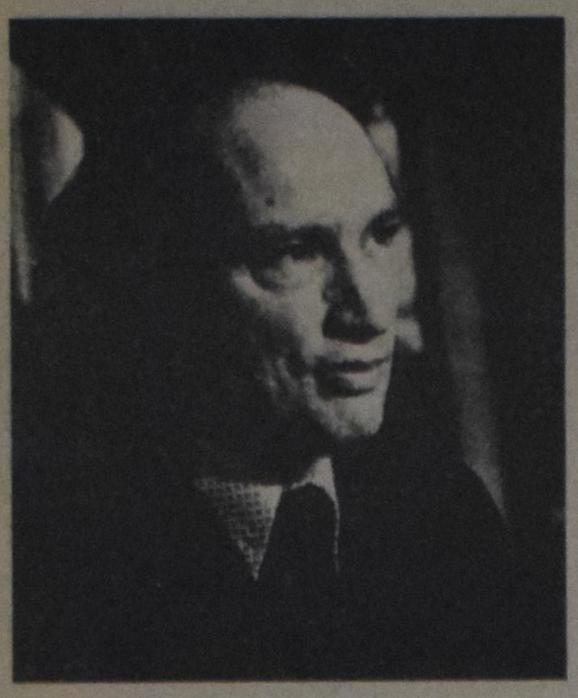
Politics

A tale of two



"What of happiness? What of contentment? What of satisfaction? Are we to believe that these are concomitants of economic growth? To anyone who has despaired at endless traffic jams ... to anyone who grieves over the despoilation of oceans and beaches by needless oil spills — to any of these persons the answer must be no."

by Gerald Vandezande

Mr. Vandezande is executive director of the Committee for Justice and Liberty [CJL] Foundation in Toronto, which is an independent, Canadian peoples movement seeking political, social and economic policies from a christian life-perspective.

The guest speaker was one of the world's most articulate politicians — Prime Minister Pierre Elliott Trudeau. The occasion was the federal government's record $750-million (U.S.) bond offering, designed to bolster Canada's foreign exchange reserves, the first of its kind since 1968. The audience was one of the world's most powerful economic elites — the influential Economic Club of New York.

In his 45-minute speech, carried live on the CBC and CTV television networks for the benefit of the folks back home, Mr. Trudeau spoke in confident tones about Canada's future economic prospects. This speech was clearly designed to inspire confidence among the 2,000 Wall Street barons present at the black-tie affair.

However, their hard-nosed response to the presentation was similar to that given the huge bond issue: cautious acceptance but no overwhelming enthusiasm. The standing ovation of the night before, and the reaction of the morning after were principally signs of relief that the PM's low-key address contained nothing to disturb the market for Canadian bonds. (Although the bonds dropped sharply in price a week later when the Canadian dollar also set a new, 45-year low in turbulent exchange markets.)

Wall Street may well have been temporarily soothed, but in Ottawa opposition leaders criticized Mr. Trudeau for not giving concrete details about how he would improve Canada's economic situation.

Reflecting

While listening to the Prime Minister, I was reminded of a major speech he gave to another American audience four years ago at Duke University in Durham, North Carolina. The crux of that speech was quite different.

"What of happiness? What of contentment? What of satisfaction? Are we to believe that these are concomitants of economic growth? To anyone who has despaired at endless traffic jams, to anyone who has encountered the obscenity of unplanned urban sprawl, to anyone who grieves over the despoilation of oceans and beaches by needless oil spills — to any of these persons the answer must be no."

Some prominent sources insist that the Duke University address states Mr. Trudeau's basic position. If this is true, the PM's clear affirmation of Canada's devotion to economic growth as expressed in his New York speech, raises a vital question: "How does Trudeau expect to attain his long-range, human growth-oriented goals as expressed at Duke by choosing, in the short-term, to concentrate primarily on economic growth measures?"

But this question did not occupy the minds of America's top executives. They wanted to hear good news about Canada and, knowing his audience well, Mr. Trudeau came through.

Boasting that Canada has become a major industrialized country with a standard of living that rivals the United States and a population that is "one of the best-housed and best-educated in the world", the PM selectively cited a variety of statistics about the pace of job creation in Canada, the rate of economic growth, real disposable income and the rate of increase of the Consumer Price Index.

Faltering growth since 1975 was blamed on having "moved too far too fast", but was quickly followed with the confident assertion that Canada "will succeed again".

Continuing in this optimistic vein, the PM affirmed his government's "commitment to sustained economic growth, with associated reductions in unemployment and inflation". As part of that package, he stressed that "the array of major energy projects in Canada's future must be seen as a fundamental driving force of renewed activity".

Mr. Trudeau emphasized the mutuality of interest and good relations between Canada and the U.S., citing the $10-billion Alcan pipeline as but one instance that "there need be no winner or loser".

The PM assured his audience that Canada has begun to "extricate" itself from the difficulties of the past four years. He claimed that the government's "policy corrections of a very substantial kind" are taking hold.

Fundamental issues

It must be said to Mr. Trudeau's credit that he went on record feeling "less confident that we, as nations, as communities, as people, are moving urgently enough to meet the more fundamental, longer-term issues that confront us". He doubted whether "the uncertainties which constrain investors, within our countries or within the international economic system will be greatly reduced until we have demonstrated our determination to face fundamental issues squarely and resolve them".

The PM then described what he saw as the five fundamental structural issues which need to be resolved if the economy is to recover: the energy problem, the question of stagflation, the trade and currency difficulties troubling the industrial world, the aspirations of the Third World, and within our own societies, the issues which surround our efforts to combine economic efficiency with a higher quality of life.

Energy

At Duke, the PM pointed out "that there are limits to the rate at which the earth's resources can be exploited...to the ability of our biosphere to absorb pollution...to the capacity of the globe to support human life".

In New York, he picked up the theme again, "Morally, it is impossible to defend the rate at which you and we deplete the world's finite stock of oil".

And yet Mr. Trudeau's government actively promotes capital-intensive energy projects which bring only non-renewable energy on stream. And his government does so very little to promote the development of renewable resources. The multi-billion dollar Alcan pipeline is a good example of this contradiction between words and action. It will surely facilitate an increase, rather than a reduction, in the rate of resource exploitation and pollution.

Stagflation

"Governments must not, through their access to the printing press, ratify excessive deficits through expansion in the money supply. They must be conscious that over-regulation of industry can breed inefficiencies. They must be careful in their social policy pursuits not to damage incentive. They must, with respect to their own employees, arrive at responsible and non-inflationary wage bargains."

But what of the current government habit of increased deficit spending for useless purposes and its demonstrated lack of just control over foreign investment and the energy and automobile industry?

Should the government, as the PM seems to suggest here, trade off social policy pursuits for economic incentive? Shouldn't he, instead, stand by the position he put forth at Duke that "economic growth and material advantage are not goals to be isolated from the general aim of mankind"? Seen from a christian perspective, we should not sacrifice quality of life on the altar of an industrial efficiency devoted to the pursuit of material gain for the sake of profit.

World Trade

Indeed, "no nation should turn toward protectionism, exchange controls or destructively competitive efforts to export its unemployment to others". Indeed, "we must recognize that nations, as well as individuals wish to retain control over their destiny" and that "no country wants to become a prisoner of a world economy that seems to be a mindless machine in which they are but interlocking (and interchangeable) parts".

But why do Canada's representatives take such a tough, protective stand at the current world trade negotiations in Geneva? Why doesn't the Liberal Cabinet vigorously stimulate a new kind of international order which will allow also the weak nations to control their own economic development and political destiny? This would be a real step in the direction outlined at Duke "to ensure that fairness is introduced as a reality, and not just as a theoretical concept, in the political and economic relations between developed and developing nations".

Third World

Mr. Trudeau correctly observed that "without an extraordinary effort on the part of the industrial world and the OPEC nations we shall make little progress in narrowing the real income gap that exists between us and many countries of the Third World" and "in eliminating the poverty and penury of the more than one billion people in those countries".

But why hasn't Canada even tried to support ordinary efforts on behalf of the Third World's millions of poor and powerless peoples? There were plenty of opportunities at the Seventh Special Session of the U.N. General Assembly, also at the Fourth U.N. Trade and Development Conference in Nairobi as well as at the North/South Dialogue in Paris which Canada co-chaired.

Again, Mr. Trudeau said it so well at Duke. The extended sense of responsibility "falls with particular weight on the inhabitants and governments of the developed nations, for we are the ones that have amassed the knowledge; we are the ones who possess the means to alter positively the course of human destiny".

Equity and efficiency

According to the PM, "the experience of the last three decades has taught us some important lessons. Within industrial countries we have learned that a too rapid pursuit of equity can damage economic efficiency. But surely we have also learned that the single-minded pursuit of efficiency can result in strains to the fabric of our nations, whether these result from a damaged environment, gross inequality of opportunity, or institutions insensitive to human values."

Could this be Mr. Trudeau's dilemma: that he hopes "to return the world to stability, economic growth and a growth in human spirit" — in that order? Could it be that despite all his fine words at Duke he believes that "a growth in human spirit" flows from "stability" and "economic growth" after all? If so, Mr. Trudeau is advising the impossible when he suggests *combining* "equality with efficiency" or "economic efficiency with a higher quality of

speeches

In fact, a careful reading of the New York speech reveals that Mr. Trudeau's emphasis on ''achievements, opportunities and great challenges'' really does not deal without human condition but with the process of economic recovery. How far removed from his Duke position!

life''.

The question is: how can the obedient pursuit of equity possibly damage economic efficiency? Or, to put it differently, how can the obedient pursuit of economic efficiency, sensitive to people's total needs, possibly result in injustice? Not if we show love for our neighbours and practice stewardship with creational resources.

An old vision

Mr. Trudeau ended his New York speech with this telling conclusion: ''What is required most is not new definitions or institutions or rhetoric, but a new determination to get on with the job.'' In his view, ''Our need is not so much institutional innovation as a rediscovery of the will and the vision which shaped these institutions.'' Hardly what might be called an invitation to engage in fundamental reassessment of where we've been and how we got to where we are today.

In fact, a careful reading of the New York speech reveals that Mr. Trudeau's emphasis on ''achievements, opportunities and great challenges'' really does not deal without human condition but with the process of economic recovery. How far removed from his Duke position!

There, he said, ''So indiscriminate are our values that we allow ourselves to be directed by governments on the single assumption that the expenditure of money is a measure of happiness. Yet what does growth of the GNP do to confine or reduce the extent of delinquency in juveniles, corruption in government, monopoly in business, stagnancy in cultural activity, limitations in educational opportunity, pollution in our environment? What solutions does it offer to the presence of violence, or to the absence of beauty? Bluntly stated, it does nothing.''

Four years ago, despite his pragmatic perspective, I appreciated the PM's political courage to take such strong issue with the widespread worship of the GNP: ''This 'nothing' we clothe all too often with attractive descriptions: 'progress', 'modernity', 'achievement'''. But what is one to think when Mr. Trudeau himself hails this ''nothing'' as he did in New York? What is one to think when he himself glowingly promotes this ''nothing'' so powerfully illustrated by the Alcan pipeline to New York's believers in economic progress?

Some advice

Mr. Trudeau ended his Duke University address by pointedly reminding his audience that we cannot ask others to subscribe to ''a new ethic'' without realizing that ''we are answerable to ourselves for its proper discharge'', that ''we are all accountable'', that ''none of us can escape the burden of our ethic'', and that ''equally, none of us should underestimate the joy and the satisfaction which will follow from its proper discharge''.

These pertinent words, too, seem to have been ignored by Mr. Trudeau and his fellow Liberals, as well as by Messrs. Clark and Broadbent and their respective parties. A loss of credibility has resulted. But these words can still be taken to heart by all Canadians who seek an alternative politics for justice. And I suggest we do so unless we want to risk losing our credibility, too.

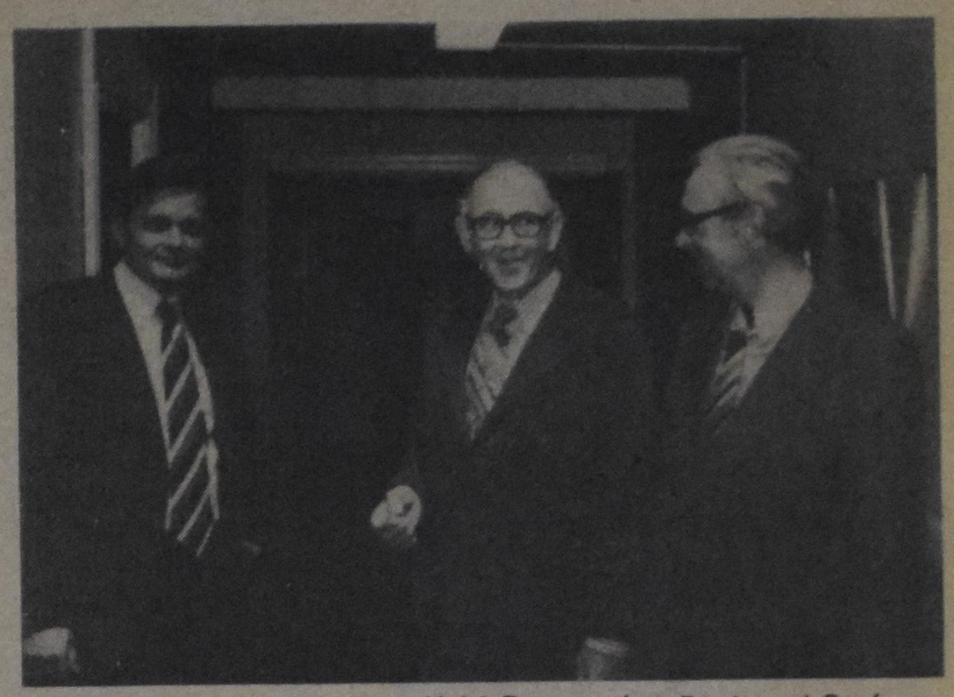
I'm convinced that especially all who espouse ''a new ethic'' take initiative by presenting a principled case for conservation, stewardship, social justice, political stability, responsibility and equity in terms of the fundamental issues of the day. Perhaps we should indicate what kind of basic renewal and structural changes we desire in modern political thinking, institutions, processes and relationships. Such positive political participation would certainly be more helpful than adopting the negativistic attitude of the traditional armchair critics. Alternative political action is the thing to do.

Free University leaders check out conference

The Institute for Christian Studies was host to a ''summit conference'' on May 8 and 9 of ICS, Calvin College and the Association which sponsors the Free University of Amsterdam (Vereniging voor Wetenschappelijk Onderwijs). The conference was called specifically to discuss the participation of the Dutch Association in the Second International Conference on Christian Higher Education, scheduled to be held in Grand Rapids during August 13-19.

The Dutch asscciation was uncertain whether it should attend the Grand Rapids conference officially since its university in February decided not to attend the conference, reversing an earlier decision. The association and the university had been invited separately. The issue in the decision of the Free University not to participate was the expected presence at the conference of Potchefstroom University, located in South Africa, a university which stands in the mainstream of Africaner society which supports apartheid.

The Dutch association wanted to consult personally with representatives of Calvin College, the host for the conference, about the question of its participation. It asked to do that in Toronto so that Institute people could also be involved in the consultations, especially Dr. Bernard Zylstra and Dr. Hendrik Hart, both of whom know the South African situation first-hand. Representatives of the association were C.J. van Zwet and Rev. K.M.R. van der Beek, who were accompanied by the rector of the Free University, Professor D.M. Schenkeveld. From Calvin College were President A.J. Diekema and Professor N. Wolterstorff. Dr. R.E. VanderVennen, executive director of the AACS, also attended the discussions.



[l.-r.] C.J. van Zwet, Rev. K.M.R. van der Beek and Prof. D.M. Schenkveld

The North American participants consider it important for the Dutch association to attend the August conference on Christian higher education, but not to do that at the expense of the participation of Potchefstroom University. A series of proposals were made which, it is hoped, will achieve that. At the same time there was agreement that consultations among the Institute, Calvin College and the Free University should continue on a regular basis with the intention of promoting Reformed scholarship and assistance to kindred third world institutions.

For a number of years there have been estrangement and broken relations between the Free University of Amsterdam and Potchefstroom University for Christian Higher Education over the South African policy of apartheid. This is now threatening to keep one of these Christian universities away from discussions and working relations with a company of other Reformed Christian institutions of higher education throughout the world. Calvin College and the Institute for Christian Studies are trying to prevent this possible isolation of one or the other of these universities, while at the same time trying to forge means of bringing them together for meaningful discussions as Christian brothers. This two-day consultation was an important step in this direction.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat)8:30 p.m.910
Edmonton-CHQT... 8:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB .. 8:30 a.m. 1280
Peace River-CKYL... 7:00 p.m. 610
Taber-CKTA..... 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR..... 11:30 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM (Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:05 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM..... 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Cornwall-CJSS..... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Hamilton-CKOC ... 7:00 a.m. 1150
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC.... 8:30 a.m. 1380
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS .. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK..... 8:30 a.m. 1070
St. Thomas-CHLO.. 4:30 p.m. 1570
Stratford-CJCS..... 1:00 p.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM... 8:00 a.m. 101
Toronto-CKFH..... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN ... 5:00 p.m. 1490
Middleton-CKAD .. 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 10:15 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF .... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN .... 9:30 a.m. 790

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall .... 9:30 a.m. 1170
CFCL-Timmins ..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal ... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers. 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O.Box 5092, Ottawa, Ont.K2C 3H3

Everything you wanted to know about the Believers' Church

Continued from page 5

Jarold K. Zeman, whose areas of specialization are reformation history and theology, told the conference that the emporor Constantine made Christianity an 'established' religion. But this 'cultural establishment of Christianity, whether in its Protestant or Catholic forms, will soon be a matter of history.'

He said that to go to church, or at least to send one's children to Sunday school, and to uphold Christian standards of morality, are no longer expected and accepted social norms.

This means, he said, that in many areas of Canada, and particularly in the large urban centres, the Christian churches now find themselves in the context of a frontier society which calls for basic evangelization comparable to mission fields abroad.'

The professor said several denominations in the believer's church tradition in Canada show 'symptoms of a general state of fatigue.' He did not name the churches he had in mind. But the two denominations most strongly represented at the conference were Baptists and Mennonites.

Future of the Believers' Church

Franklin H. Littell, a United Methodist scholar who heads the Department of Religion at Temple University, Philadelphia, Pa., has attended most of the previos believers' church conferences. He has strong concerns about church-state relations and the church in a pluralistic society.

His address at a public rally May 16 was to focus on the future, but it reflected more on the past, particularly the failure of the church in Nazi Germany to try to prevent the extermination of the Jews. 'Tens of millions in Germany betrayed their baptism,' he charged. They should have spoken out against the holocaust.

Littell said that government must be secular, and he defined that term by saying that it must make no claim to ultimate power. A good government, he said, should be 'limited, problem-solving, unpretentious, and pedestrian.''

It is the company of believers, he said , to whom visions of ultimate authority are revealed. They should not stand in awe of the state. His example of the holocaust underscored what can happen when people give too much authority to government.

On the subject of religious liberty, which has long been a favorite believers'church theme, he noted that even religious tolerance, which is still a far-cry from liberty, is a rarely practiced thing in the world. Much still needs to be done.

The free church heritage, he said represents a fundamentally different religion from other churches. It does not coerce or compel anyone. Voluntarism is the way.

EDITOR'S NOTE: Much is being heard these days of the Believer's church. It was thought appropriate to publish this article on their recent conference so that we might know what is happening in our country.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

How to say ''no''

Today many parents who have been frightened by psychiatrists and family counselors being too negative have gone into the opposite extreme. They have lost the courage to say ''no'' to their children. Such parents are so eager to please their children that they give in too much. Parents who can't say ''no'' become the slaves to the childish whims of a four-year-old or the demands of a teenager. These parents believe they are showing love by never saying, ''no''. They think they will win their children's love in return.

Somebody has written, ''There is no reason why a parent shouldn't satisfy every whim of their children if they are sure they will continue doing this for the rest of the children's lives.''Of course this is an impossibility. Parents who give in soon find that they have lost control. A divorced mother took her two children with her to the supermarket. Both of them made demands for things she hadn't intended to buy. One wanted to buy a toy, the other wanted a good supply of candy. The two children raised such a fuss about their demands that the mother gave in. When she came to the check-out she found that she didn't have enough money to pay for the things she had in her basket. She felt very embarrassed to lay some of the things that they needed aside, but she really didn't dare say ''no'' to the children. She was afraid if she said ''no'' they would possibly love the divorced father more than they would the mother.

Divorce is one situation which puts parents into the habit of saying ''yes'', but there are others. A nine-year-old boy had been seriously ill. When he left the hospital and began recuperating at home he discovered that it was quite easy to play on Mom and Dad's sympathy. They didn't have the heart to say ''no''. After all, he looked so frail and he had been so sick. Finally, they realized that they had a little tyrant on their hands and they were doing more for him than was really good. Children who get everything they want grow up into adults who expect to get everything they want.

Pleasing a child may bring temporary harmony in a home. A girl who gets her way will hug mother and tell her how wonderful she is. But, when children are refused a request they are bound to say to their parents, ''I don't like you'' or ''You are being mean to me,'' or ''I don't know why you have to be so stingy.'' They have to find a balance in a relationship. Children must learn to accept denials with good grace.

If God gave us everything we desired, it wouldn't be good for us. Some of God's greatest gifts are sent to us in days of adversity, problems and frustration. God knows that this is best for his children. The Bible often makes that comparison between our relationship with God and our relationship as parents with children.

When a child is young there are negatives that must be enforced. Although often you can do the same thing with positives. When grandchildren come to the house for example and they want to touch the fine little things that Grandma has standing around, she will say, ''Why don't you play with this.'' Often this is much more effective. We have to be aware of the fact that children have many ways of getting their way. We do as adults too. We often try to get our way with our mates. In this way we try if at all possible to get them to say, ''yes'' when it would be better for us if they said ''no''. Each parent must decide which values of behavior are important enough so he is willing to raise even a fuss in the family in order to accomplish his goals.

Parents can often say ''no'' in a way that it also means, ''Well, maybe or perhaps.'' This leads to endless arguments between youngsters and parents. Children ought to know that when the parents say, ''No you can't or yes you must,'' that this is very definite. It is good for children to know that no matter how much noise they make or how many tears they shed or how many threats they give, this is the way it is going to be. Children also have a tendency of placing dad and mother against each other on opposite sides. Mother has given her teenage daughter the right to use the car and dad comes home and says, ''No, I don't want her to use the car tonight, it is too slippery out.'' The result of this becomes the fact that this teenager plays the dad against the mother and it ends up in an argument between dad and mother.

We can be very permissive and in our permissiveness we can be very weak. I think there is also a way in which we can say, ''no'' to our children if they really know that we love them. If there is a good sound relationship between parents and children, when we say ''no'', it is going to test that relationship and in some cases people are not willing to put their relationship with their children to a real test; the test of a very real refusal.

I like the story that Jay Adams tells in one of his books in which a mother called her boy who was playing. One of the other boys said, ''Hey did you hear your mother call?'' He said, ''Yes, I heard it but I always wait until her angry voice comes on. Then it is time to run.'' Jay Adams describes this as a decibel method — a term which he borrowed from the hi-fi industry. If a command is given in low decibels it is not effective so gradually it grows louder and higher in pitch until the result has been gained. Yelling at children is a ridiculous way of enforcing demands. It is so much more important that you set up a relationship so that when you say, ''No you can't or yes you can,'' that they realize that this is definite and there is no reason for argument.

Parents have to listen to the arguments of children. They ought to hear why they do this sort of thing or why they insist on having their own way, because we don't always know what goes on in the relationship between other parents and their children. When children say, ''Everybody is doing it, why shouldn't we do it?'' It might be well to find out if this is really true.

We ought to deal with definites and when we make up our mind and say, ''no'' it is good that children know that this is the final word. That is the way we can build a sense of authority, a feeling that after all these parents are in command. They are in command in a loving and considerate way. I still believe that we say, ''no'' too often and that we say ''no'' without really thinking through what we are doing. When we deal with children, what we say and particularly if it is a negative, should grow out of the relationship of love, concern, of seeking for that which is for their best; not just our own personal whims, but to do that which is best.

THOUGHT FOR THE WEEK

When we pray we musn't expect that God will do for us what we should be doing for ourselves. Prayer is not an escape from the struggle of hard work, it is an incentive for it. It is the power that enables us to do our best, our very best.

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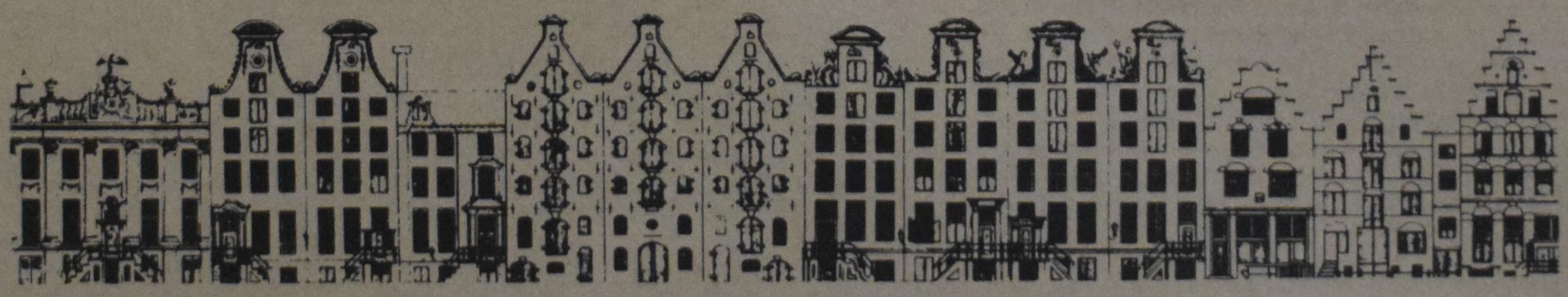

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Het eeuwig-jeugdige Woord!

Hoe vaak lezen wij in de bijbel? Of is het waar wat Bronsveld eens zei, lang geleden: over de bijbel wordt veel gelezen, in de bijbel deed men voor dezen!

Het is gelukkig dat we de bijbel hebben. De hele bijbel. Over het algemeen wordt de bijbel de bijbel gelaten. Er zijn een paar verkorte uitgaven. Ze doen het niet zo goed. Principieel lijkt het me ook niet te verantwoorden om scheiding aan te brengen tussen het ene en het andere Woord van God. De hele bijbel moet door de kerk aan de wereld gepresenteerd worden. Geen bloemlezing. Daarmee bedoel ik niet te zeggen dat men voor evangelisatie-doeleinden niet met een bepaald gedeelte van de Schrift kan beginnen. (In vele gevallen werd eerst het Evangelie van Markus vertaald.) Mijn bedoeling is te waarschuwen tegen een verminkte bijbel. De wereld heeft recht op een bijbel zoals die aan ons is overgeleverd onder de leiding van Gods Geest. Want, zo schrijft Wiersinga in zijn brochure ''Omgang met de Bijbel'', de bijbel is een tendens boek. Het is maar niet een geschiedenisboek dat ons vertelt wat Israel overkwam, en wat de kerk in het nieuwe testament doormaakte. Het is niet eens een geregeld verhaal. Eeuwen worden overgeslagen. En zelfs de Handelingen der Apostelen handelen slechts over enkele apostelen, lang niet over alle. Wat weten we eigenlijk weinig van hen af. Waar zijn ze heengegaan, en waar en hoe zijn ze gestorven?

De bijbel is een tendens boek, een boek met een vooropgezette strekking. Johannes schrijft: Jezus heeft nog wel vele andere tekenen en wonderen voor de ogen van zijn discipelen gedaan, die niet beschreven zijn in dit boek, maar deze zijn geschreven, opdat gij gelooft, dat Jezus is de Christus, de Zoon van God, en opdat gij, gelovende, het leven hebt in Zijn naam.

Paulus schrijft: Al wat namelijk tevoren geschreven is, werd tot ons onderricht geschreven, opdat wij in de weg der volharding en van de vertroosting der Schriften de hoop zouden vasthouden. En: elk van God ingegeven Schriftwoord is ook nuttig om te onderrichten, te weerleggen, te verbeteren en op te voeden in de gerechtigheid, opdat de mens Gods volkomen zij tot alle goed werk volkomen toegerust. Neem b.v. de zwerftocht van de Israelieten door de woestijn. Die tocht, zegt Paulus, is ons beschreven 'opdat wij geen lust tot het kwade zouden hebben, zo als zij die hadden'. Als wij die geschiedenis van Israel lezen dan zien we hoe erg een mens zondigen kan, maar ook hoe groot God's barmhartigheid, lankmoedigheid en trouw zijn. En zelfs de krachtige bekering van de apostel Paulus op de weg naar Damascus wordt ons verteld om het Evangelie te bevestigen: Dit is een getrouw woord en alle aanneming waard, dat Christus Jezus in de wereld gekomen is om zondaren te behouden, ... onder welke ik een eerste plaats inneem!

De Bijbel is Gods Woord aan de wereld. Het is een tendens boek. Het wil iets speciaals vertellen. Het gaat over mensen ook. Maar toch niet zo dat u er een biografie van de een of ander uit kunt opmaken. Zels geen biografie van de Heer Jezus. De bijbel heeft een boodschap. Een bepaalde boodschap. De blijde boodschap! Het goede nieuws! Daarom noemen we de bijbel: het levende Woord! Dat maakt de bijbel juist zo'n boeiend boek. Eeuwenlang hebben de mensen er al naar gegrepen. En gretig, want het sprak tot hun hart. En ze hoorden er het Woord van hun Meester in. Ze geloofden wat Hij zei.

Ik las er een mooie zin over: ''Het is het eeuwig-jeugdige Woord, dat God nu in deze tijd en altijd-door tot ons mensen laat uitgaan.'' Dat Woord van God is levend en krachtig en scherper dan enig tweesnijdend zwaard en het dringt door, zo diep, dat het vaneenscheidt ziel en geest, gewrichten en merg, het schift overleggingen en gedachten des harten. De bedoeling van deze passage is niet allerlei anatomische inlichtingen te geven, maar in het licht te stellen de geweldige kracht van het Woord Gods. Een Woord om voor te beven, en toch ook een Woord om lief te hebben.

J. VanHarmelen

De kleine cirkel va

Door D. Koole, overgenomen uit De Wekker van 3 maart 1977.

Is een christelijk huwelijk beter bestand tegen moeilijkheden en conflicten dan een huwelijk tussen mensen die er geen geloofsovertuiging op na houden? Sommigen denken van wel maar is het ook waar? De bevestiging van deze gedachte mag men in elk geval niet ontlenen aan het feit dat tot nu toe meer echtscheidingen buiten dan binnen de kerk voorkwamen.

Men moet bedenken dat het bindmiddel van de godsdienstige traditie conflicten soms heel lang onder controle kan houden, soms zo dat er voor de buitenstaanders aan de oppervlakte lange tijd niets waarneembaar is.

Er zijn nog altijd veel mensen die niet zo gemakkelijk stappen buiten de krijtlijn die de kerkelijke traditie om hun leven trok, zeker niet wanneer zij hun verbondenheid aan de kerk graag gecontinueerd zien.

In de regel wacht men er ook heel lang mee om in de moeilijkheden de ambtsdragers van de gemeente te betrekken. Kerkmensen ervaren huwelijksmoeilijkheden toch altijd nog een beetje als een genante aangelegenheid. Zeker in orthodox-kerkelijke kringen breekt men er nog niet zo makkelijk doorheen.

Wie antwoord wil geven op de vraag waarmee dit artikel begon zal zich eerst rekenschap moeten geven van de vraag wat nu eigenlijk onder een christelijk huwelijk moet worden verstaan. Wat maakt het huwelijk tot een waarlijk christelijke en onverbreekbare verbintenis tussen man en vrouw? Is dat de kerkelijke bevestiging?

Ach, het is fijn wanneer jonge (en eventueel ook oudere) mensen aan de start van hun samengaan zich willen laten opnemen in het gebed van de gemeente en de bijbel als kompas aangereikt willen krijgen. Gelukkig ligt daar in veel gevallen de oprechte behoefte achter om met God te beginnen en het onder Zijn zegen met elkaar vol te houden, maar bij niet weinig jonge mensen komt die kerkelijke bevestiging niet uit boven de aantrekkelijke traditie van de sfeervolle religieuze omlijsting van de huwelijksdag. Men zou het overigens voor geen geld willen missen.

In dit verband zou ik willen wijzen op de moeilijke beslissing waarvoor kerkeraden nogal eens komen te staan wanneer hen het verzoek om kerkelijke huwelijksbevesti-

ging bereikt van een godsdienstig ongelijk span waarvan een van de partners de kerkelijke bevestiging omwille van de ander wel wi ondergaan maar er zelf geen innerlijke behoefte toe gevoel Om die bevestiging verant woord te maken moeten dan vaak beloften worden afge dwongen die lang niet altij worden gerealiseerd.

Het waarlijk christelijke huwelijk wordt bepaald doo de overtuiging van de gelovige man en vrouw dat Gods hand hen heeft samengevoegd en door hun gezindheid om bin nen de gemeente van Christus in hun liefdesgemeenschap te leven naar de aanwijzingen die het Evangelie voor een gelukkig huwelijksleven geeft Zo'n huwelijk kan een stootje hebben.

Voorbereiding op het huwelij

Ik kan de praktijk van het kerkelijk leven op dit punt natuurlijk niet volledig over zien, maar nu de kerk, ook onze kerken, steeds vaker te doen krijgt met de zorg voo mensen met huwelijksnood komt onwillekeurig de vraag boven of we niet met zovee nazorg zitten omdat er onde de jonge mensen te weinig aa voorzorg is en wordt gedaan Begeleidt de gemeente van Christus jonge mensen op zoek of op weg naar he

PERSOVERZICHT

door Carl D. Tuyl

•Bijzonderheden van Trudeau's plannen voor grondwetsherziening werden bekend. De voornaamste punten: hervorming van de Senaat, Supreme Court, volledige doorwerking van het twee-talen stelsel, en een nieuwe en meer uitgebreide omschrijving van burgerrechten.

•Er was weer onrust op de internationale valuta-beurzen. De Amerikaanse dollar moest het ontgelden en ging scherp naar beneden in waarde.

•De naweeën van het bijna vergeten Lockhead-schandaal gaan toch nog steeds door de wereld. Temidden van geruchten werd de Italiaanse President Giovanni Leone gedwongen zijn ambt neer te leggen. In dat land gaat de ondergrondse oorlog ook maar steeds door. In Genua werd de chef van de politie-afdeling, belast met terreur–bestrijding, dood geschoten.

•De vredesonderhandelingen tussen Egypte en Israel blijven vastzitten op Israel's halsstarrige weigering om zelfs maar te spreken over eventuele ontruiming van het bezette gebied ten Westen van de Jordaan en in de Gaza woestijn. Deze onverwrikbare politieke houding is de oorzaak van een steeds groeiende ontevredenheid zelfs onder Israel's meest getrouwe verdedigers in Amerikaanse regeringskringen. Sadat heeft zich weer gewend tot Amerika met het verzoek om bemiddeling te verlenen in de onderhandelingen.

•Het botert allang niet meer tussen twee bondgenoten van tien jaar geleden: Vietnam en China. Betrekkingen tussen deze twee landen worden hoe langer hoe vijandiger. China beklaagt zich over de behandeling van Chinezen in Vietnam. Er wordt algemeen verwacht dat de huidige moeilijkheden tot een volledige afbreking van diplomatieke relaties zullen leiden.

•Een windhoos in Kansas eiste veertien mensenlevens, en een aardbeving in Thessalonika kostte tenminste vijftig mensen het leven.

•Een dreigende staking van Air Canada piloten werd nog maar net op 't nippertje voorkomen toen de maatschappij er in toestemde dat de gezagvoerders eerste klas zouden kunnen reizen. Air Canada wilde de heren piloten tussen het ''gewone volk'' laten vliegen, hetgeen de gezagvoerders als een inbreuk op hun rechten beschouwden.

•De zogenaamde ''belasting-revolutie'' in California verspreidt schokken van vrees door alle lagen van regering over heel Noord Amerika. De gezaghebbers hebben wel duidelijk in die stemming het misnoegen van belastingbetalers gehoord. Intussen blijkt deze ''revolutie'' toch ook wel een ongewenste uitwerking te hebben. De grote profijttrekkers zijn natuurlijk de zware industrieën en de grootgrondbezitters, terwijl de ''kleine man'' aan het kortste eind gaat trekken. Allerwegen wordt er in California gesproken over het ontslag van regerings personeel en het inkrimpen van sociale voorzieningen.

•In Nederland is er onrust onder ambtenaren. Er wordt een nieuw ekonomies geluid gehoord in Holland en de ambtenaren zijn bevreesd dat het een refrein is van het ''Colijn-gezang'' uit de crises jaren: ''aanpassen en bezuinigen''. Het verschil met die jaren zit natuurlijk in meer militante vakverenigingen. De ambtenarenbond zegt het er niet bij te laten zitten. Telefonies contakt met Nederland onthulde dat P.T.T.-ers in Amsterdam en Rotterdam al in staking zijn gegaan. En wij maar denken dat alleen de post in Canada staakte!

de trouwring

huwelijk wel voldoende?

Iemand zal vragen wat men zich daarbij moet voorstellen. De keuze van de levenspartner is toch allereerst een kwestie van de jongeren zelf en vervolgens een zaak die binnen de gezinnen toch genoeg aandacht zal krijgen? Liefde laat zich niet kerkelijk regelen en breekt zo nodig door alle kerkelijke afrasteringen heen.

Wanneer het binnen eigen kring aan keuze-mogelijkheden ontbreekt, breekt men als het jonge vee in het voorjaar uit om in een weiland verderop het geluk te beproeven. En laten we nuchter zijn, het is mooi om te spreken over Gods hand die samenvoegt, maar hangt het in de ontmoetingen van jongeren vaak niet van toevalligheden aan elkaar? Men kiest niet meer alleen of bij voorkeur een levenspartner uit de beschermde omgeving van de eigen geloofsrichting. De wereld ligt open en men komt met iedereen in aanraking.

Wanneer ik over voorzorg schrijf bedoel ik natuurlijk niet dat de keuze van de levenspartner iets zou zijn waarin de gemeente regelend kan optreden, maar dan bedoel ik dat de pastorale begeleiding van jongeren op weg naar het huwelijk eerder zou moeten beginnen dan de dag waarop men op de stoep van de pastorie staat om de liturgie van de bevestigingsdienst te regelen.

In deze tijd van tamelijk vrije partnerkeuze zal die begeleiding bijvoorbeeld er sterk op gericht moeten zijn jongeren die uit verschillende geestelijke milieus komen voor wat betreft hun visie op vragen van geloof en leven, zo mogelijk op een spoor te brengen. Want een christelijk huwelijk beginnen, terwijl men op dit punt ongelijk gericht is, betekent dat men grotere risico-kansen op conflicten neemt.

Ik denk dat veel kerkeraden de voorbeelden daarvan voor het grijpen hebben. In een tijd waarin het met de vragen rond huwelijk en gezin zo problematisch ligt, is het erg nodig dat jonge mensen vanuit het Evangelie duidelijk worden bijgelicht. De kerk kan natuurlijk niet in alle dingen absolute uitspraken doen en regels aan iedereen bindend opleggen, maar het is wel haar roeping jonge mensen die het huwelijk willen aangaan te helpen om in hun samengaan een bijbels verantwoorde weg te vinden. Dat kan ook betekenen dat zij een waarschuwend woord laat horen wanneer het bij sommige jonge mensen er de schijn van heeft dat de pogingen om die weg te gaan ontbreken.

Inspelen op nieuwe leefpatronen

De leefpatronen binnen het huwelijk zijn in de laatste jaren anders geworden. Ik kan mij niet onttrekken aan de indruk dat de kerk in haar pastorale zorg nog te weinig op deze nieuwe leefpatronen is ingespeeld. Daarom is zij waarschijnlijk tamelijk snel in verlegenheid wanneer in bepaalde gevallen de negatieve gevolgen ervan zich aan haar presenteren.

Denken we alleen maar eens aan de figuur van de uitgestelde gezinsuitbreiding omdat beide partners na de huwelijkssluiting blijven werken. We zijn aan die figuur allemaal al lang gewend.

Waarschijnlijk beseffen velen niet half welke consequenties aan die figuur soms vastzitten. ''Jan en Evelien gaan trouwen, maar voorlopig nemen ze geen kinderen omdat Evelien nog een paar jaar blijft werken''. Opmerkingen als deze hoort men tegenwoordig door veel ouders en schoonouders maken.

De kerk kan om het algemeen aanvaard maatschappelijk verschijnsel van de gehuwde werkende vrouw niet heen. De structuur van onze samenleving heeft zich zo ontwikkeld, niet het minst door de krappe arbeidsmarkt van de voorbije jaren, dat zij zich naast de man in het arbeidsproces een gelijkwaardige plaats heeft weten te verwerven. Wat mij betreft is die haar van harte gegund en speciaal wat het welzijns- en verzorgingswerk aangaat zouden we waarschijnlijk niet weten waar we zouden moeten blijven zonder de figuur van de gehuwde werkende vrouw.

Maar de kerk mag zich in haar zorg voor de jonge gehuwde leden wel bewust zijn dat aan het werken van beide huwelijkspartners buitenshuis gevaren en spanningen verbonden kunnen zijn. Vooral als dat een ''must'' is, bijvoorbeeld vanwege de koop van een eigen huis of het begeerde bezit van een auto. Ik meen vanuit het bedrijfsleven waarin ik mij dagelijks bevind en waarin ik de werkende gehuwde vrouw veel tegenkom te kunnen zeggen, dat de figuur van de werkende gehuwde vrouw in sommige huwelijken op een voortreffelijke wijze functioneert. De evenwichtigheid in de karakters speelt hier uiteraard een belangrijke rol.

Maar ik weet ook dat de aan dat leefpatroon verbonden spanningen niet gering zijn. De dubbele taak van de gehuwde vrouw (niet alle mannen beschikken voor huishoudelijk werk over twee rechterhanden) maakt het leven gehaaster en kan inbreuk doen op de broodnodige rust waarin man en vrouw zich na volbrachte dagtaak moeten kunnen terugtrekken.

Bij sommige gehuwde werkende vrouwen komt soms, tegen alle planning in, al na korte tijd het verlangen naar een kind boven. Wanneer dan de sociale omstandigheden de realisering van dat verlangen in de weg staan, kan dat spanningen geven. Ik ga dan maar voorbij aan de vraag welke bijkomende risico's er gelegen kunnen zijn in de aanwending van de moderne methodieken om het krijgen van kinderen naar een latere datum te verschuiven.

Ik noemde maar een aspect van de vele veranderingen die in de afgelopen jaren rond huwelijk en gezin zijn opgekomen. Wellicht zegt iemand dat het hier gaat om dingen die men in de persoonlijke vrijheid van de mensen moet laten. In zeker opzicht is dat juist, maar de geestelijke implicaties (verwikkelingen) die met de veranderende leefpatronen kunnen samenhangen en die ook het geloofsleven kunnen beinvloeden, maken het nodig dat de gemeente van Christus aan haar jonge leden tijdig bijbelse leiding probeert te geven. Waar dient men op bedacht te zijn? Waar schuilen gevaren? Wat bergt misschien de kiem van ontbinding in zich? Voorkomen is beter dan genezen.

Die leiding is trouwens nodig voor de gelovige gehuwden in het algemeen. Heb ik het mis wanneer ik beweer dat de leiding die de kerk aan haar getrouwde leden geeft op het punt van de huwelijksgemeenschap in het algemeen beperkt blijft tot die ene preek over het zevende gebod? Ik denk dat een harmonisch, dat is een aan Gods Woord beantwoordend huwelijks- en gezinsleven van vitaal belang is voor de plaats die de gemeente van Christus ook in de toekomst in de wereld wil innemen. Uit de vele Schriftplaatsen die op het huwelijk betrekking hebben hoor ik maar zelden preken. Ik kan eigenlijk wel zeggen: nooit.

De wet des Heren

Iedereen die zich in de door God ingestelde orde van het huwelijk begeeft wil daarin ook gelukkig zijn. Gelukkig mogen velen dat geluk ook ervaren, zowel binnen als buiten de kerk. Velen mogen het huwelijk ervaren als een stuk van het leven waarop men zich vanuit een verdeelde en door allerlei ellende gekwelde wereld steeds weer mag terugtrekken om er tot zichzelf te komen en om althans aan een mens kwijt te kunnen wat men aan meest persoonlijke dingen kwijt wil en kwijt moet. Extra diepte mag dat geluk hebben wanneer man en vrouw in hun verhouding tot elkaar en tot de kinderen de vreze des Heren als uitgangspunt voor heel hun leven kennen. Natuurlijk zijn we ons bewust dat een huwelijksleven op het spoor van Gods Woord niet alle moeilijkheden opheft en niet alle vragen altijd volledig van een afdoend antwoord voorziet, maar het helpt wel om door moeilijke situaties heen te komen. Ook in de moeiten en de vragen van het huwelijksleven kan worden ondervonden dat waar is wat te lezen staat in psalm 19:8 de Wet des Heren is volmaakt, zij verkwikt de ziel; de getuigenis des Heren is betrouwbaar, zij schenkt wijsheid aan de onverstandige.

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Citaatje

Het is een groot kwaad, wanneer wij onze uitgaven in deze volgorde opstellen: de niet-noodzakelijke levensbehoeften, de noodzakelijke en dan zien of er nog wat overschiet voor goede doeleinden. Hoe hoger ons begeren het niet noodzakelijke opschroeft, des te minder blijft er voor anderen over. In zulk een situatie zegt men dan: heus, ik kan niet meer geven, want ik zit op zulke hoge lasten. Men had echter door mindere begeerten moeten zorgen, dat de lasten ook minder hoog waren. Men heeft zelf het plafond te hoog gemaakt. Ik denk dat de meeste mensen een verstandiger rangorde van uitgaven maken: het noodzakelijke, het niet-strikt-noodzakelijke, de goede doeleinden. Maar ook met deze opstelling kan het nog aardig mis gaan.

Nobelprijs voor de vrede voor Leger des Heils?

Politici uit Noorwegen, Frankrijk en Canada hebben voorgesteld de Nobelprijs voor de vrede dit jaar toe te kennen aan het internationale Leger des Heils. Dit vanwege hun vele diaconale arbeid en geestelijke hulp in alle delen van de wereld.

De beweging werd in 1865 door William Booth als ''Christian Mission'' in London opgericht en viert dit jaar het 100-jarig jubileum van haar huidige naam, die zij zichzelf in 1878 heeft gegeven. Het Leger des Heils werkt nu in totaal in 82 landen. 16,000 officieren verkondigen het evangelie in woord en daad in 109 talen en in 19,500 centra. In totaal werken er binnen het leger 37,000 mensen. De tijdschriften van het Leger des Heils worden wekelijks in 1,700,000 exemplaren verspreid. In de scholen van de ''Salvation Army'' wordt onderwijs gegeven aan 121,000 leerlingen en in de ziekenhuizen worden 150,000 patienten verpleegd. Jaarlijks worden bijna twee miljard maaltijden verstrekt. Ook wordt gezorgd voor daklozen, ongehuwde moeders, alkoholisten en kinderen uit ontwrichte gezinnen.

Leden van Duca (Toronto) Credit Union in Willowdale hebben de mogelijkheid te kiezen uit:

"Low Legal Fee Mortgage Loans" of "Completely Open Mortgage Loans"

De "Low Legal Fee Mortgage Loan" houdt in dat de leden slechts $100 betalen voor het arrangeren van een hypotheek en zodoende direkt een vrij aanzienlijk bedrag kunnen besparen op de hypotheekkosten, daar Duca het bedrag boven $100 voor haar rekening neemt.

Voorzover bekend is het uniek dat een financiele instelling een groot deel van de hypotheekkosten voor haar rekening neemt.

Per 30 mei 1978 bereikte Duca (Toronto) een balanstotaal van $50,000,000, oftewel een bedrag van $8,000,000 meer dan per 1 januari, 1978.

Per 5 september 1978 opent Duca een bijkantoor in Downsview (Metro Toronto West).

DUCA (TORONTO) CREDIT UNION LIMITED
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de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

21

Gemeente Velsen ©

''We gaan wel,'' haalt haar moeder uit in een humeur, dat bij de wilde spinnen af is, ''wat denk je wel, dat jij alleen op een feest kan?''

''Ik ga ook,'' dreunt de zware stem van De Zeeuw, ''ik doen, wat ik wil.''

Marretje is tevreden: ze zullen allemaal naar het Kerstfeest van de meester gaan.

Onder de Heide-bewoners heerst een spanning; een feest is in hun oog een walmend-volle ruimte bij Hein of andere kroegbazen met bier en jenever, met grote schreeuwende stemmen en ijzersterke verhalen, met vloeken en tieren, met op de vuist slaan en glasgerinkel, om dan laat in de avond slingerend en lallend over de donkere weg de keet terug te vinden, waar ze thuis horen.

Wat zal dit Kerstfeest van de meester worden? ''Ik zal natuurlijk moete zinge en stil zitte luistere,'' voorspelt de Paardekop, ''ik kan dat wel, maar ik het daar geen zin in en ik wil vloeke als ik dat wil.''

In het meestershuis hangt ook een spanning; het is nu de eerste Kerstdag; de meester en zijn vrouw zitten aan het ontbijt. Een strakke vrieszon schijnt over de witgedekte tafel, het vuur gloeit in de kachel.

''Zie je ertegen op?'' vraagt ze.

''Nee,'' zegt de meester, ''geen moment. Ik vraag me wel af, hoe het zal gaan.''

Er is veel aan vooraf gegaan: de families van Tuyll en Boreel hebben geld beschikbaar gesteld, de Del Courts eveneens, het comité in Amsterdam heeft toegestaan, dat de meester vijf-en-twintig gulden voor Kerstfeest mocht uitgeven; geldzorgen waren er niet. Veel meer de vraag: hoe en wie en waar. Juffrouw Bregje heeft een avond in het meestershuis doorgebracht om te praten over de Zondagsschoolkinderen. Ze is een flinke hulp voor de meester, want het valt niet mee, alles alleen te doen. De vertelling is hem toevertrouwd gebleven; juffrouw Bregje leert met eindeloos geduld de kinderen Kerstliederen te zingen en de heer Oosterhof zorgt voor contributie en verdere zaken.

Het gaat goed met de Zondagsschool; het grote feest lokt en houdt de kinderen in spanning; daarbij heeft de meester hen in een ban met zijn vertelkunst. De kinderen, die niet naar de Zondagsschool gaan maar wel op de gewone school, zijn ook genood voor het Kerstfeest; misschien maakt deze kennismaking hen ook tot leerlingen hiervan.

''Het lukt beslist,'' zegt de juffrouw overtuigd, ''iets wat zo is voorbereid en waar kinderen zich zo op verheugen, moet lukken.'' Ze lacht naar hem. ''Ik geloof daarbij nooit in een mislukking als we naar Bethlehem willen gaan.''

Naar vaste gewoonte neemt de meester de Bijbel; er wordt tweemaal per dag uit dit wondere handboek gelezen. ''Wat zouden wij anders kunnen?'' denkt de meester vaak, ''wat zijn wij zonder geloof?'' Hij slaat Lukas twee op. ''En het geschiedde in diezelfde dagen, dat er een gebod uitging van de keizer...''

Hij leest met zijn rustig kalme stem, waar een warme diepte in leeft: ''Ere zij God in de hoogste hemelen en vrede op aarde, in mensen een welbehagen.'' Hij slaat de Bijbel toe. ''De prachtige stijl van de Bijbel,'' zegt hij, ''het is me alsof ik dit sterker dan ooit voel, nu we leven in een mensengroep, die een eigen taal uitslaat — Daarbij het wonder van dit evangelie; hoe kunnen wij ooit de liefde van Christus begrijpen? Waarom heeft Hij Zijn leven voor ons gegeven? Onbegrijpelijk — zoveel genade om niet — we hebben maar te nemen, onbegrijpelijk en — ons meteen een verantwoordelijkheid gevend tegenover de naaste mens.''

Ze knikt instemmend. ''Telkens komen we weer terug op onze taak,'' zegt ze, ''als ons zoveel is gegeven, moeten we het doorgeven aan de naaste in nood-''

Het dankgebed van Kerst, dat tegelijk een schreeuw om hulp is over een wereld, verloren in schuld — verloren — Juist hier, op de Heide, in deze tomeloze nood, deze jammerlijke ellende: Kind van Bethlehem, erbarm U over ons, ja — erbarm U...

In de middag is juffrouw Bregje bezig met het klaarleggen van de plaatjes, de sinaasappelen en de krentenbollen. Mijnheer Oosterhof en de meester zijn vindingrijk met het plaatsenprobleem, maar ze moeten nog meer banken improviseren, als een uur van tevoren reeds een honderd kinderen voor het lage houten dak staan te dringen. In de keuken van het meestershuis staat de juffrouw en juffrouw Bregje komt ook even kijken of ze helpen kan met het koken van de vele liters chocolademelk.

Zes uur slaat de klok als de deur opengaat en honderd-dertig kinderen over elkaar heen rollen en tuimelen onder veel geraas en gejoel. Er breken al kopjes, die ze mee moesten nemen voor de chocolademelk en het vooruitzicht dat ze daardoor geen chocolademelk kunnen krijgen, maakt hen goed razend en er wordt daarom reeds lustig op los geslagen.

''Allen gaan zitten en stil zijn,'' klinkt de zware stem van de meester, die voor de klas staat.

''Meester, me koppie is stuk!''

''Mijne ook en dat het die lillijke Govert geflikt, die...''

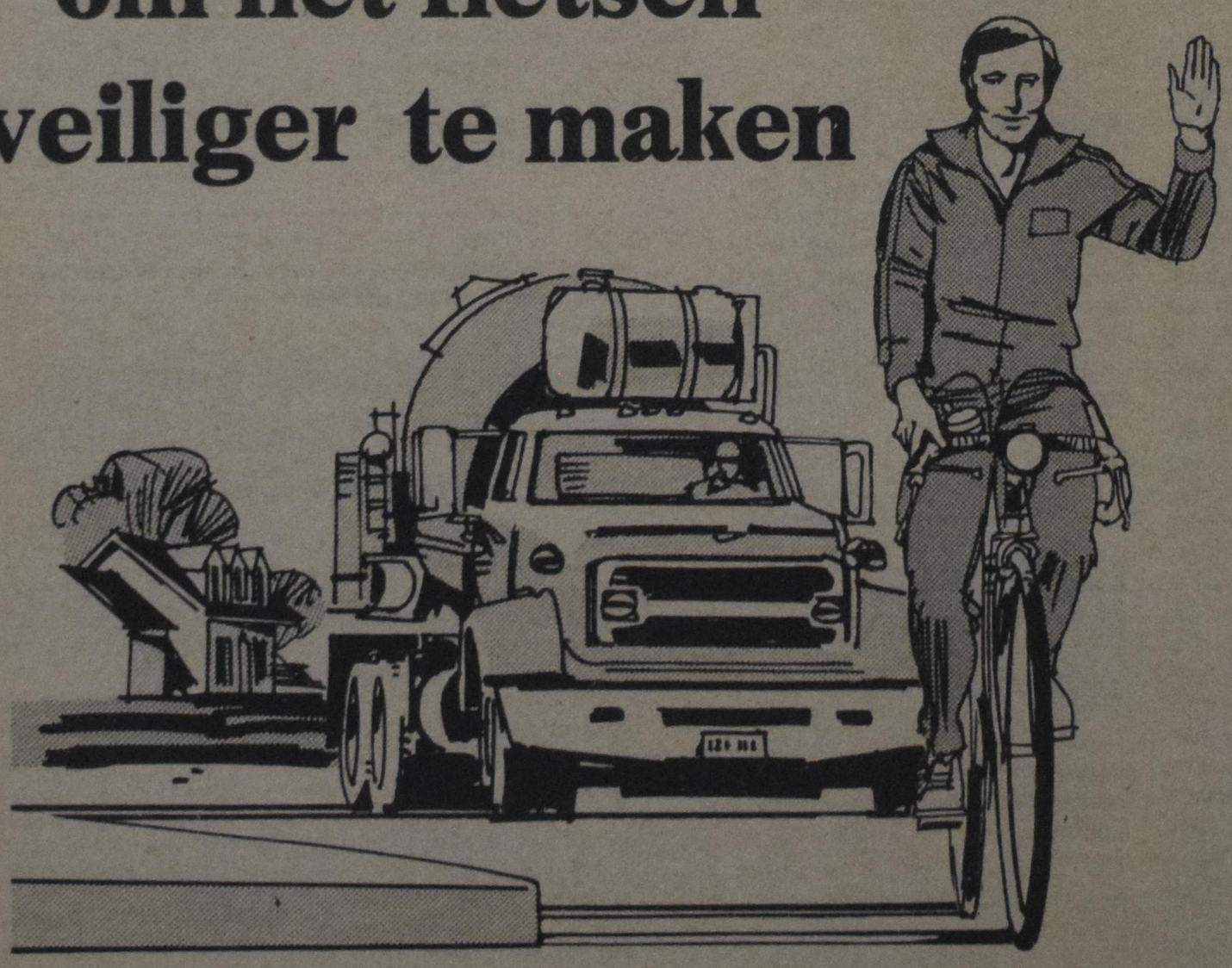
''Allen naast elkaar op de banken en armen over elkaar,'' gaat de meester door, ''wie geen kopje heeft, krijgt toch chocolademelk, want er is feest.''

''Hoei!'' Een gejoel stijgt op, een geratel van stemmen breekt los, maar de meester krijgt orde en het geeft hem moed, dat deze kinderschaar tenslotte tot kalmte komt en klaar is om te luisteren. Dit is een groot pluspunt voor de Heide.

Vele vingers zwaaien omhoog. ''Meester, mag ik de tekst opzeggen?''

Fietsongelukken nemen toe

Dit doet Ontario om het fietsen veiliger te maken



In veel fietsongelukken zijn auto's betrokken of trucks, waarvan de bestuurders de fietser nooit ''zien'' voordat het te laat is. Als fietser hebt u net zo veel recht op de weg als auto's, bussen, en trucks. Maar u bent klein en zij zijn groot en ook al bent u juist, het helpt niet als ze u niet zien. Daarom is het uw taak er op te letten dat ze u wel opmerken.

Wees op uw hoede om in leven te blijven.

We dringen er op aan dat u en uw gezin vertrouwd raken met de veiligheidsregels voor fietsers.

De regering van Ontario heeft een boekje samengesteld: ''The Bicyclist's Handbook''. (Handleiding voor fietsers). Het behandelt fiets tips, regels van de weg, verkeerstekens, hoe u een goede fietser kunt worden en hoe u een veilige fietser kunt blijven.

Voor een gratis exemplaar kunt u schrijven naar:
Bicyclist's Handbook
Public & Safety Information Branch
Ministry of
Transportation and Communications
1201 Wilson Avenue
Downsview, Ontario
M3M 1J0

James Snow,
Minister of
Transportation and
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William Davis, Premier

Province of Ontario

Wees op uw hoede om in leven te blijven

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Notes of Thanks

DOUMA: We express our heartfelt thanks first to God and also to our children and friends for making our 45th anniversary such a happy day for us. Cecil & Barbara Douma, Barrie, Ont.

KISTEMAKER: Mr. and Mrs. W. Kistemaker wish to express sincere thanks and deep appreciation to all who have made their 50th anniversary an unforgettable occasion and to the "Willing Workers" for their excellent service.

KLUMPENHOUWER: We wish to express our thanks to our children and grandchildren, relatives and friends for making our 45th Wedding Anniversary such a beautiful unforgettable day. Thanks for the many cards, flowers, gifts and good wishes. Above all we want to thank the Lord for His blessings and guidance in the years past and for the future. Linus & Hanna Klumpenhouwer, R.R. #2, Gorrie, Ont.

POORT: We sincerely thank our children, grandchildren, relatives and friends for making our 45th Wedding Anniversary a day we will never forget. Also thanks for the many cards, flowers and gifts. Above all we thank the Lord for His blessings in all these years. Mr. & Mrs. Wm. Poort, R.R. #6, Woodstock, Ont.

VERSCHOOR: We sincerely like to thank our relatives and friends who supported us with their prayers, cards and kind deeds. Through this we have experienced God's comfort and grace in our time of need. The Verschoor family, Hamilton, Ont.

Births

BOUMA: With much thanksgiving to God for again entrusting to our care, the beautiful gift of life, Joe and Niesje announce the birth of INGRID JOHANNA, born June 10, 1978. A sister for Neil Franklyn. Eighth grandchild for Mr. and Mrs. Frank Bouma of Belleville, Ont., and fourth grandchild for Mr. & Mrs. Cor Verbaan of Bramalea, Ont. Thurlow Dr., R.R. #5, Belleville, Ont., K8N 4Z5.

DAM: Frank and Diane Dam (nee Zwart) thank the Lord for the safe arrival of CLARENCE JOHN, born May 30, 1978. A little brother for Denise. Address: 819 Canboro Rd., P.O. Fenwick, Ont. L0S 1C0. Grandparents: Mr. & Mrs. Clarence Dam, Fenwick, and Mrs. Rennie Zwart, Burlington.

PRINS: Gerry and Trudy (nee Voortman) thank the Lord for the safe arrival of a baby girl, 9 lbs. 2 oz., SANDRA LYNN, born on June 25, 1978. A little sister for Brian. 2nd grandchild for Mr. & Mrs. J. Prins, Dundas and Mr. & Mrs. J. Voortman, Ancaster.

SLOFSTRA: With all praise and thanks to God, John and Fran Slofstra announce the birth of their son, MICHAEL JOHN, born on June 15, 1978, a little brother for Caralee, second grandchild for Mr. & Mrs. J. Spekkers, Rexdale, Ont. and 8th grandchild for Rev. and Mrs. L. Slofstra, Chatham, Ont.

Marriages

BROUWER-DYKHOUSE: Mr. & Mrs. Simon Brouwer, and Mr. & Mrs. Harry Dykhouse are happy to announce the forthcoming marriage of their children, TINA and CLARENCE, on Saturday, July 8th, 1978 at 3 p.m. in the Christian Reformed Church of Wallaceburg, Ont. Rev. R. Praamsma officiating. Future address: 194 Smith St., Sombra, Ont., Box 37.

CUPIDO-BESTMAN: With the assurance of the words of Psalm 33, we, MIRANDA CUPIDO and HANK BESTMAN, announce our intentions to pledge ourselves to each other in marriage. This joyful occasion will take place D.V. Aug. 12, 1978 at 3:30 p.m. in the St. Matthew United Church (Emmanuel Christian Reformed Church), 2039 26A Street, S.W., Calgary with the Rev. J. Joosse officiating. The parents: Peter and Ann Cupido, Calgary, Canada and Aart and Jo Bestman, Dirksland, Holland. Future address: Trailer F, Box 505, Dordt College, Sioux Center, Iowa, U.S.A. 51250.

DE JONG-DE JONGE: Rev. and Mrs. John De Jong of Georgetown and Mr. & Mrs. Constant De Jonge of Stoney Creek, are happy to announce the marriage of their children, JOANNE and ROBERT. The ceremony will take place D.V. on Saturday, July 15, 1978 at 3:00 p.m. at the Fruitland Christian Reformed Church. Rev. John De Jong officiating. Future address: 32 King St. W., Apt. 101, Stoney Creek, ont.

DE JONG-VRIEZEMA: It is with great pleasure that Mr. & Mrs. H. De Jong of Burlington and Mr. & Mrs. H. Vriezema of Ancaster announce the forthcoming marriage of their children, MARIANNE JEANNETTE and HENRY. Wedding to take place in the Burlington Christian Reformed Church at 3 p.m. on Saturday, July 22, 1978, Rev. J.J. Hoytema officiating. Future address: Mr. & Mrs. H. Vriezema, 41 Antrim Cres., Apt. 915, Scarborough, Ont., M1P 4T1.

FALKENA-KNOPPERS: With thanks to God, Mrs. R. Falkena of Middletown, New York and Mr. & Mrs. Jacob Knoppers of Leduc, Alberta wish to announce the marriage of their children, LINDA and FRED. The wedding will take place D.V. on July 7, 1978 at 4:30 p.m. at the Trinity Christian Reformed Church of Edmonton, Alta. Ken Baker officiating. We pray that God may bless them and lead them on their way together. Their future address is: 11206-88 Street, Edmonton, Alta.

Anniversaries

Sarnia, Ontario
1953 1978
July 9

"And the God of love and peace will be with you." 2 Cor. 13: 11b.
With great joy in our hearts and thankfulness to our heavenly Father, we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents,

TAEKE and SIETSKE DAM
(nee Pranger)

We praise God for his love and guidance throughout all these years. We hope and pray for the Lord's continued blessing upon them, and their bond with us.
Peter & Bonnie Dam — London, Ont.
Allan & Helen Dam; Darryl — Sarnia, Ont.
John, Patricia and Sharon
Friends and relatives will have an opportunity to congratulate them at their home on Sunday, July 9, from 2-5 p.m. 1010 Allandale Dr., Sarnia, Ontario.

Anniversaries

Cochrane 1953 Mississauga 1978
The Lord willing on July 23, 1978 we hope to celebrate with our parents and grandparents,

STAN and DOROTHY ANTONIDES
(nee Schenk)

their 25th Wedding Anniversary. May God continue to bless and keep them in His care. Their thankful children and grandchild:
Palle & Liz Pedersen; Cindy — Denmark
Anna & Belinda Antonides — Mississauga
Open House, Saturday, July 22, 1978, 1-3 p.m. at our home, 1216 Whittington Rd., Mississauga, Ont. L5J 3J9.

On July 13, 1978 the Lord willing we hope to celebrate the 45th Wedding Anniversary with our parents and grandparents,

GERRIT HENDRIK STRONKS
and
GEERTRUIDA WILLEMINA STRONKS (nee Ormel)

We thank the Lord for his goodness, for keeping them in his constant care in the past and we pray that he will continue to be their guide in the time that they may share together.
Children,
John & Irene Stronks — Calgary
Dick & Ina Stronks — Picture Butte
Ben & Sandra Stronks — Iron Springs
Alice & Henk Brouwer — Picture Butte
Diny & Roelof Scholten — Picture Butte
Hank & Rose Stronks — Picture Butte
Willemien & Henry Slomp — Iron Springs
Ann & Gary Withage — Lacombe
Bill & Alina Stronks — Iron Springs
Joanne Stronks & Doug Montgomery — Lethbridge
Mary Ann Stronks & John Horlings, engaged — Lethbridge
and 35 grandchildren.
Iron Springs, Alta. T0K 1G0.

s'Gravezande Blenheim
1938 July 20 1978
"Great is Thy faithfulness, O God my Father" With great thankfulness to God, who is every faithful, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

PETER and MENKS GROENEWEGEN (nee Leerdam)

Wedding Text: "All the children of Israel had light in their dwellings." Exodus 10: 23b. Our prayer is that the Lord will give you many more years together under His care.
Jerry & Jane Groenewegen; Teresa, Michele and Heather — Stoney Creek
Thea & Jack Verburg; Carol, Janet and Neil — Chatham
Anne & Charly Zondervan; Jason and Karen — Southwold
Coby Groenewegen — Stoney Creek
Peter Groenewegen Jr. — Blenheim
Herb Groenewegen — Blenheim
Home address: R.R. #4, Blenheim, Ont. N0P 1A0.

1953 July 24 1978
"Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths. Proverbs 3:5,6

HENRY MULDER
and
JENNY MULDER (nee Krikken)

At this time we'd like to give thanks to the Lord for giving us the opportunity to share in the celebration of the 25th Anniversary of our dear parents and grandparents,
John & Jane Mulder; Steven, Craig and Jason
Stan Mulder
Tena Mulder and Paul Atsma
Abbotsford, B.C.

Share you family news with C.C. readers.

Anniversaries

Lethbridge 1953 Brockville 1978
"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve." Joshua 24: 15
On July 18, 1978, with God's blessing, we will celebrate with our parents, their 25th Wedding Anniversary,

HEMME LUTTJEBOER
and
GERDINA ROELFINA LUTTJEBOER (Zwiers)

We thank the Lord for keeping them in His loving care in the past and we pray He will guide them on forever.
Their loving children,
Henry
Effie and Iain
Ben
Trudy and John
Kathy
Cindy
Home address: 41 Ferguson Drive, Brockville, Ontario.

1948 July 20 1978
For our shield belongs to the Lord, our king to the Holy one of Israel. Psalm 89:18.
With joy and thankfulness to God we rejoice with our parents and grandparents,

GERRIT F. GREVERS
and
BERENDINA GREVERS (ten Pas)

on the occasion of their 30th Wedding Anniversary. We thank the Lord for keeping them in His constant care through all their happiness, joys and sorrows. May God bless you and keep you in the years ahead for each other and all of us. Congratulations Mom and Dad from your thankful children and grandchildren.
Maria & Ben Krabbe; Mark and Brian — Listowel, Ont.
Bernice and Alex Huinink; Kevin, Julie, and Danielle — Embro, Ont.
Ben & Brenda Grevers; Tina, Gerry and Jackie — Brantford, Ont.
Jane and Al Been (engaged) — London, Ont.
Dorothy — at home
Gerald — at home
Judy — at home
Friends and relatives are invited to an Open House to celebrate this joyful event D.V. Friday, July 21, 1978 from 7-10 p.m. in the Maranatha Christian Reformed Church (Hwy 59 & 401) Woodstock, Ont. Home address: R.R. #2, Tavistock, Ont. N0B 2R0. Best wishes only.

1953 June 30 1978
With great joy we hope to celebrate our parents 25th Wedding Anniversary,

LEENDERT VAN DER WEES
and
SJOUKJE VAN DER WEES
(nee Bolt)

It is our prayer that God will continue to bless them in the years to come. Congratulations Mom and Dad.
Raymond & Corrinne Ree; Kevin
Brian & Susan Van Der Wees
William
Shawn
Robert
Home address: Murillo, Ontario, P0T 2G0.

With joy in our hearts and thankfulness to God, we hope to celebrate with our parents and grandparents,

GERLOF and TINA VAN MARRUM
(nee Roukema)

with their 35th Wedding Anniversary on July 1 , 1978 D.V. It is our prayer that God will continue to bless them in the years to come.
Congratulations Mom and Dad,
Pake and Beppe.
Frances Crumb; Charles
Clarence
Bill & Frieda; Jim, Michael, Stephen, Kevin
Harry & Annette; Thomas, Teresa
Anne
Open house at the home of G. Van Marrum, from 2:00 - 5:00 p.m.

Anniversaries

With thanks to God, we hope to celebrate the 25th Wedding Anniversary of our parents,

KLAAS and ANNE NOORDHUIS
(nee Felix)

on July 14, 1978. All relatives and friends are cordially invited to an open house to be held on Friday, July 14, 1978 from 7-10 p.m. at the First Christian Reformed Church, 67 Taunton Rd., Toronto. Home address: 57 Taunton Rd., Toronto, Ont. M4S 2P2. Their children: Frank, Joanne.

Obituaries

On June 18 , 1978, the Lord gave us a beautiful baby girl. It pleased Him to take her unto Himself. "The Lord giveth and the Lord taketh away. Blessed be the Name of the Lord." Job. 1:21.
Dirk and Ruth DeJong (nee Spoelstra), 497 Upper Paradise, Hamilton, Ontario. L9C 5E2.

The Lord took unto Himself on June 17, 1978, our dear husband and father,

PASTOR LUITJE (Lovis) DEKENS

at the age of 53. "But I know whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day." Beloved husband of Johanna Dekens.
Also survived by:
Pete & Nelly Dekens; Tammy, Clifford — Port Alberni
Jack & Greta Dekens — Surrey
Frank & Anne de Walle — Toronto
Neal & Peggy Dekens — Lethbridge
Randy, Janice, Mark — Granum
We are thankful for what we have received from the Lord through Him.

On Sunday, June 18, 1978 the Lord suddenly took home our dearly beloved husband, father, grandfather, and great-grandfather,

CAREL H. FRANKRUYTER

at the age of 70 years. Rejoice in the Lord always, and again I say rejoice. Philippians 4:4. Dear husband of Elly Frankruyter-Van Dam
Dear father, grandfather and great-grandfather of:
Tiny & Jan Westhoeve; Elly & Riks Laanbroek; Larisa, and Jan & Emmy — Assen, Holland
Simon & Rita Frankruyter; Richard, Robert, Carl, Colin — Barrie, Ontario
Abel & Maryann Frankruyter; Carolyn, Mark, Kimberley — Stratford, Ontario
Alice & Henry Zomer; Michael, Julie — Burlington, Ontario.
Funeral services were held Wednesday, June 21st, at the Burlington Christian Reformed Church, Rev. J.J. Hoytema officiating. Interment, Greenwood Cemetery, Burlington. Home address: 3260 New St., Apt. 313, Burlington.

On May 31, 1978 the Lord suddenly took home our beloved husband, father, and grandfather,

GEORGE PRINS

at the age of 68. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. Rom. 14:8.
Sadly missed by his wife: Johanna Prins, R.R. #6, Edmonton, Alta.
Children,
Evelyn & Wm Jaarsma — Houston, B.C.
Jean & Simon Kistemaker — Clinton, Miss.
Dorothy & Gerald Messelink — Edmonton, Alta.
James & Michelle Prins — Edmonton, Alta.
Edith & Hank Vander Meulen — Edmonton, Alta.
Richard & Debbie Godfrey — Edmonton, Alta.
Phyllis & Bob Dunkin — Cranbrook, B.C.
Christine & Thomas Walker — Houston, B.C.
and 22 grandchildren.

Classified Advertising

Obituaries

On Thursday, June 8th the Lord took unto Himself our dear husband, father, grandfather and great grandfather,

JAN KROONDYK

at the age of 73 years. He left us with this testimony: Blessed are the dead who die in the Lord. Rev. 14:13.

Mrs. Grietje Kroondyk-Stoker — Bedford, N.S.
Ida & Thys de Vries — Bedford, N.S.
Hilda & Arnold Visser — Dartmouth, N.S.
Archie & Lorelei Kroondyk — Vancouver, B.C.
Ann & Trevor McVeigh — Sackville, N.S.

The funeral service took place on June 10th. Rev. La Grand officiating.

Maar 't blij vooruitzicht dat mij streelt, ik zal ontwaakt Uw lof ontvouwen, U in gerechtigheid aanschouwen, verzadigd met uw godd'lijk beeld. Psalm 17:8(berijmd)
As for me I shall behold Thy face in righteousness; when I awake, I shall be satisfied with beholding Thy form. Psalm 17:15

This was the assurance of our mother, grandmother, and great grandmother in her life and death. Knowing this she was taken up in God's glory on the Lord's day, Sunday, June 25th, in her 89th year.

ROELOFJE MOES — Vording

widow since July 25, 1966 of Jannes Moes.

Henry Van Doorn-Moes — Caledonia
Harry & Mary Moes — Towoonba, Australia
Aly & Cor Bot-Moes — St. Thomas
Albert & Anny Moes — London
Jan & Shirley Moes — Sidney, Australia
Ralph & Ann Moes — London
Bert & Auk Moes — Towoonba, Australia
Klaas & Bertha Moes — Mt. Brydges
Wim & Nel Moes — Oshawa

36 grandchildren and 26 great grandchildren.

The funeral has been held on Wednesday, June 28, 1978, in the Bethel Christian Reformed Church in London.

Psalm 146

Praise ye the Lord, Praise the Lord, O my soul.

On June 16, 1978, the Lord took unto Himself our beloved husband, Father, father-in-law, grandfather and great grandfather,

ADRIAAN STRUYK

in his 71st year. Dear husband of Mrs. J. Struyk (nee Hoos) Trenton, Ont.

Father of,
Mr. & Mrs. G. Van Vark — Carrying Place, Ont.
Mr. & Mrs. J. Struyk — Sioux Center, Iowa
Mr. & Mrs. M. Prins — Redcliff, Alta.
Mr. & Mrs. H. Tenwolde — Trenton, Ont.
Mr. & Mrs. A. Struyk — Carrying Place, Ont.
Mr. & Mrs. J. Ebbers — Cochrane, Ont.
Mr. & Mrs. J. Van Arragon — Timmins, Ont.

22 grandchildren and one great grandchild. Funeral was held on June 21, 1978 at the Ebenezer Christian Reformed Church, Trenton. Rev. A. Van Geest officiating.

De leden van "De Jeugd van Vroeger" van de Trenton Christian Reformed Church, Ont. betuigen hun oprechte deelneming aan Mrs. J. Struyk en kinderen met het overlijden van man en vader,

ADRIAAN STRUYK

Wij wensen hen sterkte en Gods hulp toe in dit zo zware verlies. Joh. 17:24.

Obituaries

On Monday morning, June 19, 1978, the Lord suddenly took unto Himself, after a short illness, our dear husband, father, grandfather, brother and uncle,

BOUKE ODOLPHY

at the age of 73 years. "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ...We rejoice in our hope of sharing the glory of God." Rom. 5:1,2b.

Beloved husband of Nellie Odolphy
Dear father of,
Robert & Diane Odolphy
Jack
Donald
Derrick & Sylvia Odolphy
Dear grandfather of Christopher and Philip Odolphy
Dear brother of Eise and Rens Odolphy
Uncle of Sjoerd & Trienke Wildschut

Also surviving are a sister-in-law, Mrs. T. Odolphy and brother-in-law Mr. G. Korte and several nieces and nephews in the Netherlands.

The funeral took place on Thursday, June 22, 1978 at 2 p.m. from the First Christian Reformed Church of Sarnia. "O, for a thousand tongues to sing my great Redeemer's praise, the glories of my God and King, the triumphs of His grace." Home address: 1873 London Rd., Sarnia.

On Thursday, June 15, 1978 after patiently bearing his illness, it pleased the Lord to take unto His eternal Home, His child, our dearly beloved husband, father, and grandfather,

WILLIAM ROSIER

at the age of 70. "I am the resurrection and the life; he who believes in me, though he die, yet shall he live." John 11:25

Geertje (Grace) Rosier-Hoekstra — Chatham, Ont.
Saakje Holsappel-Rosier; John, Grace, Jeanny — Chatham, Ont.
Keith & Alie Vander Meulen; Kimmy, Denise, Jennifer — Chatham, Ont.
Bill & Patricia Rosier — Windsor, Ont.

The funeral took place on Saturday, June 17, 1978 at 2:30 p.m. at the Ebenezer Canadian Reformed Church, Chatham, Ont. Rev. J. Geertsema officiated. Interment at Maple Leaf Cemetery, Chatham, Ont.

78 Park Avenue West, Chatham, Ontario N7M IV9.

Personal

Nurse, mid-thirties, would like to correspond with sincere Christian gentleman 33-43. Likes the outdoors. Please respond to Box #4307, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Ik ben al drie jaar weduwnaar met menige eenzame dagen. Graag zou ik gezelschap hebben van een gepensioneerde weduwe. Ik ben 75 jaar en nog kerngezond. Niet veel werk, het zwaarste doe ik zelf. Brieven onder nummer 4306, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Eighteen year-old student is seeking room and board with a Christian Reformed family, in the Carleton University area, for the months of September through April. Contact: Ron De Ruyter, 2313 Fassel Ave., Burlington, ont. L7R 3P4. (416) 634-3871.

Wanted: A rider for a one-way trip to Vancouver, B.C., preferably with license to share driving, leaving approx. Aug. 14 from the Hamilton area. Contact: Louise Mantel, R.R. #4, Dundas, Ont. L9A 5E4. (416) 659-7505.

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19 year-old girl looking for room, or room and board in Casaloma Castle area, Toronto. Contact Evelyn Druif, R.R. #5, Rockwood, Ont. N0B 2K0. Tel: 1-519-856-4507.

Personal

Christian widow from the west coast would like to meet or write gentleman around 70 years of age for companionship. Please send letters to Box #4305, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Als u de Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan aub de Consulate of the Netherlands, 10 King St. E., Suite 900/902, Toronto, Ont. M5C 1C3. Tel. (416) 364-5443.

VAN DEN BERG, Adriaan, geboren 5 mei, 1913 te Schoten, naar Canada vertrokken op 18 september 1952.
VAN BIJNEN, Adrianus Lambertus, geboren 18 augustus 1913, naar Canada op 22 september 1952.
COENRAAD, Hartog, geboren 30 juli 1932 te Den Haag, naar Canada vertrokken op 14 mei 1957.
VAN DIEN, Jan Cornelis, geboren 5 april 1918, 20 jaar geleden naar Canada vertrokken met bestemming Hamilton, Ont.
TEN HAM, Gerrit, geboren 6 mei 1913 te Ede, naar Canada vertrokken op 3 augustus 1953.
KUIJPER, J.A., geboren 2 mei 1945, geen nadere gegevens bekend.
DE RIDDER, Leendert Hubertus, geboren 30 mei 1934, laatstbekende adres te Peterborough, Ontario.
SANDERSE-SPANJAR, Hendrina, laatstbekende adres 74 Ellis Road te Sault St. Marie, Ontario.

Wanted to share apartment with girl in the area of George Brown College, Toronto, Ont. Needed for the middle of July. Contact: Shirley Verhulp, R.R. #1, Atwood, Ont. N0G 1B0. Telephone: 519-356-2467.

Cottages

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Len & Rita Bette

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Bracebridge, Muskoka

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R.S. Bakema
Tel: 645-2738

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Don and Irene Crann
(new owners)

Cottages

Trailer for rent

We have several trailers for rent this summer for your vacation (near Sarnia). Call or write: Brian Lise, c/o Lakewood Christian Camp, R.R. #5, Forest, Ont. 519-899-4415. Camp program, speakers, campfire, swimming and animals. "Receive a blessing this summer."

*

Real Estate

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Property for sale

4 miles from Cochrane, Ont. 320 acres of which 180 is cleared. 2 bedroom house, sauna, large barn, storage sheds, 30 x 40 insulated workshop, farm equipment, large gravel pits, complete with construction machinery, may be purchased as one package or farm and equipment separately. Ideal self-employment opportunity. Please contact:

H. Sinkkoner
Box 1145
Cochrane, Ont.
or phone 705-272-5557

Ministers

DRAYTON: The congregation of Drayton, located in Midwestern Ontario, is in need of a pastor. Pastors who feel inclined to serve a large rural congregation which has been vacant since September, 1977 please direct their inquiries to: The Drayton Christian Reformed Church, Secretary, Calling Committee, Box 47, Drayton, Ontario, N0G 1P0. Phone 519-638-3064.

KINCARDINE: The Christian Reformed Church of Kincardine, Ont. is seeking a pastor to lead them in their newly organized church. Ministers interested in a call to this church are invited to write Mr. Arnold Stadig, 438 Victoria St., Kincardine, Ont. N0G 2G0. Phone 519-396-3143.

In beautiful Barrie we are looking for a minister of education and evangelism. He shall be responsible for the ministry of the Church in education, youth work and evangelism. Interested person should reply to:

First Christian Reformed Church
P.O. Box 875
Barrie, Ont.
L4M 4Y2

Help Wanted

Nice opportunity for responsible person.

Licensed mechanic

to operate and manage 3 bay-garage and service station in St.Catharines, Ont. Please reply with references to Box #4304, Calvinist Contact, 99 Niagara St., St.Catharines, Ont., L2R 4L3.

Administrative Assistant

Position involves administrative/managerial and clerical/secretarial responsibilities. College or university education essential; someone who wants career within an academic setting. Must be able to assume responsibility and work independently. Contact Harry Vander Velde at

Institute for Christian Studies
229 College St., Toronto, Ont. M5T 1R4
(416) 979-2331

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Our Sales people sell to garages, service stations, car dealerships, tire shops and transport companies. Must be willing to invest in a small van.

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Country-Wide Automotive Ltd.

37 Brydon Drive, Rexdale, Ont. M9W 4N3
telephone (416) 745-2309
Mr. J. Schuringa

Teachers Needed

HOLLAND MARSH: In the light of possible expansion, Holland Marsh Christian School invites applications for a teacher in the junior grades. For further information or application forms, contact: Mr. J. van Breda, principal, Holland Marsh Christian School, R.R. #2, Newmarket, Ont. L3Y 4V9. Phone (705) 737-0957 (home); (416) 775-3701 (school).

SARNIA: SARNIA CHRISTIAN SCHOOL still needs a part-time french teacher. Please send inquiries to: Gary Duthler (Princ.), Sarnia Chr. School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9 or phone (519) 344-4562 (school) or (519) 344-9794 (res.).

CALGARY: Calgary Christian School is in need of a high school teacher in the **business area** for Sept. 1978. Please forward application and resume to Mr. G. Veen, principal. Phone 242-2896 or write: Calgary Christian School, 2839-49th St. S.W., Calgary, Alta. T3E 3X9.

SMITHERS: To split a combined classroom, Smithers Christian School needs a primary teacher for the coming school year. Contact J. Bandstra, Box 2299, Smithers, B.C. V0J 2N0 or phone: 604-847-2395.

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is alotted during school hours. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204- 338-3553.

Employ Wanted

Girl, 18, seeks steady employment by September as a Mother's helper. Has experience as Mother's helper and has done volunteer work in day nursery. Preferably in London area. Please reply to Box #4308, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Girl 19, wishes to seek employment in a Christian home as a live-in babysitter. 3 years experience. Available Sept. 1, 1978. May call evenings or weekends at 722-6848 or write Ann Schuurmans, 1204 Emperor Ave., Ottawa, Ont. K1Z 8C2.

For Rent

Farmhouse for rent, 6 miles from Smithville, 10 miles from Hamilton. Reasonable. Call 643-2736.

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Misc.

Wanted a house for rent, around August 15. Young couple without children. Near Brock University or General Hospital in St.Catharines, Ont. Please call: 416-632-5452, Burlington.

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PIANOS: over 40 new and used, rebuilt. Grands, Uprights, apt. size. Staffed by piano technicians. Daily till 9 p.m.
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CRWRC In Haiti

DUTCH DAYS

July 7 and July 8 at the

Windmill Delicatessen

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Windmill Delicatessen
Gifts and Health Foods
14 Coldwater Road W.,
Orillia, Ontario
325-9721

Children's life insurance

Last week we quoted a company's brochure for four reasons why the company thought families need to insure their children, and why we thought they don't. Now we want to look at the fifth reason in some depth.

5. "The policy can be used to provide funds for a college education, for starting out in marriage, or for the down payment on a home. When that time comes your son or daughter can borrow on the cash value of the policy." **Reply:** If we think in terms of a $10,000 policy, we are considering a low figure if it's going to be doing any good 18 years from now. Assuming even a low 7% inflation rate, 3 years of higher education today at $10,000, would cost $33,800 18 years from now.

Here follow several example policies and their results.

A certain company's Juvenile plan (for $15,000 in case of death) would have a cash value of $12,800 at age 18. The cost is $460/yr. At his 18th year the child could borrow the $12,800 to pay for about 1 year of education in the inflated dollars, continue to pay the $460 per year premium, and begin to pay an interest charge, perhaps 7% or 8% per year ($900 per year!) on the $12,800 he borrowed!

Another possibility is for the parents to buy an 18 year Endowment policy.At age 18 the child will have an account of $12,800 for his education. He receives the $12,800, pays no more premiums, and does not pay an interest charge since this is not a borrowing of cash value. This endowment policy costs approximately $520 per year.

Let's examine a third option. Suppose the parents put the $520 each year into Canada savings bonds at 8% (Quite realistic, perhaps conservative). When the child is 18, these annual payments and earnings will have grown to $21,040. Calculated at 9½% (obtainable from most mortgage funds), it would be $24,606. Even on the $460 a year, the total at 8% is $18,600 and at 9½% is $21,850. By the insurance company's own words, child insurance is really an investment for the future. It can be seen that in today's economy there are much more attractive methods of providing funds 18 years into the future.

Here's the information in chart form.

Juvenile plan	18 yrs. premium	cost $460/yr. plus loan charges after 18th yr.	result $12,800
18 yr. endowment	18 yr. premium	cost $520/yr.	result $12,800
Investment at 8%	18 yr. payments	of $460/yr.	result $18,600
9½%	18 yr. payments	of $460/yr.	result $21,850
Investment at 8%	18 yr. payments	of $520/yr.	result $21,040
9½%	18 yr. payments	of $520/yr.	result $24,606

Before you consider child insurance, remember, in this life insurance company's own words, it's an insurance that's not an insurance.

We have dealt with child "insurance" in some depth, perhaps out of proportion to the evaluation of some other life insurance policies. However, some of the lessons learned here can be applied in other cases as well.

CSS
455 Spadina Ave., #210
Toronto, Ontario M5S 2G8
416-598-2181

Next week: Travel Insurance, A.D. and D.

LET'S PLAY CHESS

editor: Pete Layer

THE OPENING: The Kings' Gambit

One of the wilder openings occurs after 1. P-K4, P-K4, 2. P-KB4. White is sacrificing his KBP for a speedy development. Until about 1930, this opening enjoyed the attention of the masters and was played rather frequently in major tournaments. However, with such unruly play, the modern analysts had too much to consider and could not simply conclude: good or bad. They turned their thoughts on calmer lines of play and concentrated on such topics as the development of pieces rather than full scale King side attacks. This short game was played at Paris in 1846 and can be found in one of the books that is given out as a prize for the ladder contest.

White	Black
W. Schulten	L. Kieseritzky
1. P-K4	P-K4
2. P-KB4	PxP
3. B-B4	Q-R5 ch.

Eighty years later Bogolyubov suggested 3. --, N-KB3 and 4. --, P-B3 as safer play for Black. This strong continuation discouraged White from trying 3. B-B4. Kieseritzky did not look for such tame moves.

4.	K-B1	P-QN4	12.	B-QB4	P-Q4
5.	BxP	N-B3	13.	BxP	B-Q3
6.	N-QB3	N-N5	14.	Q-K1	PxP ch.,
7.	N-R3	N-KB3	15.	KxP	QxN ch.,
8.	N-Q5	N-Q5	16.	KxQ	N-N6 ch.,
9.	NxP ch.,	K-Q1	17.	K-R4	N-B6 ch.,
10.	NxR	P-B6	18.	K-R5	B-N5 mate
11.	P-Q3	P-B3			

CALENDAR OF EVENTS

July 1 Fryske Dei, 11:00 a.m. in the Pinehurst Conservation Park, 4 miles N of Paris on Hwy. 24A.

July 1 Andijker Picnic, 1 July in Waterworks Park, St. Thomas.

July 1 Friesian Day in Chrysler Park, West of Morrisburg, on St. Lawrence River.

July 4-14 "Art, Literature, and Music in God's World", a course for continuing education, led by Dr. Calvin Seerveld, sponsored by AACS.

July 8 Senior Citizens Day (Dutch) at Lakewood Christian Campgrounds, R.R. 5, Forest, Ont., from 10 a.m. -5 p.m. with Rev. J. Van Harmelen and the Masters Team. 519-899-4415. Supper supplied.

Male Choir from Hardenberg and Vroomshoop, Holland, under direction of Alle Roodbergen. July 26, Strathroy, United Church, 8 p.m. July 27, Woodstock, Central United Church, 8 p.m., July 28, Goderich, Knox Presbyterian Church, 8 p.m.

Aug. 4-7 "Living in a kingdom coming", AACS Niagara Conference at Fort Erie, Ont. Speakers are George Vandervelde, Calvin Seerveld, Gordon Spykman, James Skillen, Peter Steen, concert by James Ward on Saturday evening.

Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.

October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St.Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
July 14	July 12	July 10 (noon)	July 7 (noon)
July 21	July 19	July 17 (noon)	July 24 (noon)
Aug 4	Aug 2	Jul 31(noon)	Jul 28(noon)

Books

Not just another book about Holland

The Netherlands: The Land and Its People by Frank E. Hugget; published by Macdonald Educational Ltd., London, England, 1977; distributed by G.L.C. Publishers, Agincourt, Ont. Reviewed by Harry A. de Vries.

Who needs another book about the "old country"? Many of us have pictorial volumes or editions of one kind or another about Holland on our bookshelves. Another copy would just collect dust. But let me describe this one briefly because it is just a little different.

The Netherlands:The Land and Its People is one of a score of educational pictorial books about various countries of the world and is part of a collection called the Macdonald Countries — no connection to the hamburger chain, although it may operate in many of these countries. The Books treat the respective countries in a thorough, encyclopedic manner by means of illustrations and short verbal descriptions. It is meant for elementary (grade 6) and adult readers.

The book describes briefly the history of The Netherlands: the war against Spain and Germany, and the battle against the sea; its development as an industrial but also as a religious nation of Catholic and various Reformed denominations. Regions of Holland are pictorially represented. Dutch customs are illustrated and described as well. There is, for example, an evening photo of an apartment building in which not one curtain is closed. And there are drawings of typical Dutch foods and shots of fish stands selling "broodjes met haring of paling."

But beside cultural aspects of dress and eating habits the book provides a fairly thorough account of the system of education in The Netherlands, naturally with illustrations. The Dutch system of government and the role of the monarchy in it receives brief but adequate description. Illustrations clearly outline its power structure.

Then there is the Reference section of the book which relates the country's physical geography and population density; a chronological history; a list of famous Dutch artists and well-known writers; and a section on the economy with detailed maps and charts.

For a book of 62 pages a vast amount of information is thoroughly and interestingly presented and neatly packaged in a durable hard-cover binding. It is meant for school libraries and is therefore meant to be used frequently. We review it here partly because it is a book about our place of origin, but also because it is both excellent educational material for youngsters and informative reading for those who would like to know more about this unique European country.

If all the other books in this series are written and illustrated as well as this one, I certainly recommend them to anyone who plans to visit one of those countries. (A list here is too long to mention, but a bookstore ought to be able to give you more information.) This book provides factual information but also cultural tidbits known only to someone who has lived in The Netherlands. Obviously this book, and I assume the others in the group, was written by someone well-acquainted with Holland and its customs, and that is a positive aspect for any such a collection of books.

The Dutch can make a home anywhere, even on a barge at Haarlem. Net curtains go up at the window, and the washing flies proudly from the mast. There's often a garden on deck too.

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